REPORT 48

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REPORT

OF THE COMMITTEE

FOR THE

PROHIBITION OF BEGGARY IN MYSORE

1943

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BANGALORE:
PRINTED BY THE SUPERINTENDENT AT THE GOVERNMENT PRESS
1943

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BANGALORE:
PRINTED BY THE SUPERINTENDENT AT THE GOVERNMENT PRESS
1943

Dated Bangalore, the 30th April 1943.

FROM

N. BALAKRISHNAIYA, ESQ., B.A., LL.B.,
Chairman of the Committee for the Prohibition of Beggary in Mysore.

To

C. NARAYANASWAMY NAIDU, ESQ., B.A., B.L.,
Secretary to the Government of His Highness the Maharaja of Mysore, Law Department.

SIR,

I have the honour to submit herewith, for the information of Government, the Report of the Committee appointed under their Order No. L. 1839-50—Ml. 152-42-1, dated the 10th August 1942, for going into the Question of Beggary in the State thoroughly and for formulating definite proposals for legislation and other action by which Beggary could be put down.

2. The Committee has been unanimous as to the views and recommendations expressed in the Report and there are no separate Minutes.

I have the honour to be,
Sir,
Your most obedient servant,

N. BALAKRISHNAIYA,
Chairman.

Committee for the Prohibition of Beggary in Mysore.

CHAIRMAN.

1. N. BALAKRISHNAIYA, ESQ., B.A., LL.B.,
   Ex-President, City Municipal Council, Bangalore.

MEMBERS.

2. B. S. RAGHAVENDRA RAO, ESQ., M.A. (Hons.),
   The President, City Municipal Council, Mysore.
3. V. K. GOVINDARAJULU, ESQ., B.A., B.L.,
   The President, City Municipal Council, Bangalore.
4. H. H. CARLESTON, ESQ., I.C.S.,
   Collector and President, Municipal Commission, C. & M. Station, Bangalore (*since transferred*).
5. M. ABDUL LATHEEF, ESQ.,
   Vice-President, Municipal Commission, C. & M. Station, Bangalore.
6. B. S. PUTTASWAMY, ESQ., B.A., B.L.,
   Member, Legislative Council, Mysore.
7. MRS. A. S. R. CHARI, Bangalore.
8. Lokasevasakta L. VEMA REDDY, ESQ.,
   President, District Board, Kolar.
9. B. PUTTAIYA, ESQ., B.A.,
   Retired Superintendent, Government Printing and Stationery.
10. MIR IQBAL HUSSAIN, ESQ., B.A., B.L.,
    Advocate, Bangalore.
11. CAPTAIN Rao Bahadur A. THANGAVELU MUDALIAR, Land-lord, C. & M. Station, Bangalore.

SECRETARY.

12. K. PHEROZESHAW POONEGAR, ESQ., B.A., LL.B.,
    Assistant Secretary to Government (Law Department), Bangalore.

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ACKNOWLEDGMENTS

We wish to express our deep sense of gratitude to the Government of His Highness the Maharaja of Mysore for giving us this opportunity of investigating the Problem of Beggary and suggesting measures by which it could be eliminated from our State.

We wish to acknowledge our indebtedness to all those who were able to apply their mind to this difficult problem and send replies to our questionnaire. Our particular acknowledgments are due to the witnesses who, in response to our invitation, gave thoughtful suggestions, in the course of their evidence, on important matters connected with the practical side of this complex problem.

We wish to place on record our cordial appreciation of the valuable services rendered by Mr. K. Pherozeshaw Poonegar, our Secretary, who has spared no efforts to study this problem in all its aspects and placed before us helpful material during the short time available and rendered us assistance at every stage in formulating our scheme and drafting the Bill and the Report. Our thanks are also due to the staff who did their work satisfactorily.

We are thankful to the Government Secretariat, the Bangalore Public Library, the Mysore University Library and to Rajasevasakta A. R. Wadia, for the readiness with which they placed all the literature on the subject at our disposal and also to the Government Press for executing the work of the Committee in a prompt and neat manner.

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PART I.

The Nature and Extent of the Beggar Problem and the Principles of Our Scheme.

REPORT OF THE COMMITTEE FOR THE PROHIBITION OF BEGGARY IN MYSORE

CHAPTER I

INTRODUCTION

Discussion of the Problem in the Representative Assembly and the Legislative Council.

The question of the Beggar Problem has been coming up for discussion both in the Representative Assembly and the Legislative Council since 1927, and the members of these bodies have since been continuously drawing the attention of the Government to the beggar nuisance assuming alarming proportions, especially in the Cities of Bangalore and Mysore. Some urged that if the provisions of the Police Act were strictly enforced, the beggar nuisance could be got rid of, while others thought that such a method would not eradicate beggary, but only tend to make our prisons charitable institutions to feed beggars. Most of the members desired that the Government might act on the lines adopted in England and elsewhere, by opening Poor Homes for the beggars; others wanted that Government should not only establish Poor Homes but also legislate against begging. Government, at first, thought that the problem was not an easy one as it was beset with many practical difficulties in respect of legislation and funds, and that the Municipal Bodies might handle the problem in their respective jurisdictions. But every year the demand in our popular bodies became persistent and the members requested the Government at least to investigate the problem as it had assumed serious proportions by neglect. It was at this stage that the Government directed the Municipalities to enquire into the problem by taking statistics of beggars both in the Cities of Bangalore and Mysore. The Municipalities accordingly took the statistics, but nothing more was done in the matter for want of funds. The members of the Assembly and the Council, however, continued

their agitation and pressed the Government to take the matter into their active consideration. They said that though the people were giving away considerable sums in charity, yet beggars were increasing in the cities, inasmuch as charity was not being distributed in an organized manner. When the demand in the popular bodies thus became irresistible, the Government thought that before they could take any steps to remove this evil, it would be desirable to ascertain the exact nature and magnitude of the problem, and so they directed the Census Superintendent to take the census of beggars in Mysore and Bangalore Cities. It was only when this census gave a definite picture of the problem as it existed in the cities, that the Government considered it desirable to examine the problem and to invite suggestions as to how best it could be handled.

Committee appointed to investigate and formulate proposals.

2. In these circumstances, the Government of His Highness the Maharaja in their G. O. No. L. 1839-50—Ml. 153-42-7, dated 10th August 1942, constituted this Committee to go thoroughly into the question of beggary in the whole State and to formulate proposals for providing facilities for the infirm and the disabled and suggesting measures by which beggary could be effectively put down. The said Government Order is found in Appendix A.

Personnel of the Committee:

3. In the personnel of this Committee, there was a slight change before the Committee started its work. Mr. R. Gopalaswami Iyer, since deceased, pleaded his inability to serve on the Committee on account of ill-health, and consequently Government appointed Mr. B. Puttaiya, retired Superintendent, Government Printing and Stationery, in his place. Later, on account of the change in the Vice-Presidents of the Bangalore C. & M. Station Municipality by the end of November 1942, due to fresh elections held then, Captain Rao Bahadur A. Thangavelu Mudaliar was replaced by Mr. Abdul Lathiff, but Captain Rao Bahadur Thangavelu Mudaliar was co-opted by Government as a member and he continued to be on the Committee in his personal capacity. For some time, Mr. Venkataswamy Chetty attended the meetings of the Committee in the capacity of acting President of the Bangalore City Municipality, but after the election was held in January 1943, Mr. V. K. Govindarajulu served on the Committee,

Thus the personnel of the Committee finally stood as mentioned hereunder:—

1. Mr. N. Balakrishnaiya, B.A., LL.B., Ex-President, City Municipal Council, Bangalore (*Chairman*).
2. The President, City Municipal Council, Mysore.
3. The President, City Municipal Council, Bangalore.
4. The Collector and President, Municipal Commission, C. & M. Station, Bangalore.
5. The Vice-President, Municipal Commission, C. & M. Station, Bangalore.
6. Mr. B. S. Puttaswamy, B.A., B.L., Member, Legislative Council.
7. Mrs. A. S. R. Chari.
8. Lokasevasakta Mr. L. Vema Reddy, President, District Board, Kolar.
9. Mr. B. Puttaiya, B.A.
10. Mr. Mir Iqbal Hussain, B.A., B.L.
11. Captain Rao Bahadur A. Thangavelu Mudaliar.

Mr. K. P. Poonegar, B.A., LL.B., Assistant Secretary to the Government, Law Section (*Secretary*).

Scope of enquiry.

4. The scope of our enquiry is very wide, inasmuch as, we are required to suggest proposals by which beggary could be effectively "put down" in the whole State. It is, therefore, necessary for us to find out the root causes that lead to beggary before we can offer any scheme by which it could be eradicated.

Term.

5. The work of the Committee was required to be completed by the end of December 1942, but as it could not possibly be completed by then, we sought for three extensions, and the Government, recognizing our difficulties, kindly granted our request and finally extended the term to the end of April 1943.

Three stages of the work.

6. Our work may be classified into three stages—the first stage of our enquiry, which began from 10th September 1942 and ended on the 22nd December 1942, was taken up in gathering the opinions on the problem by the issue of a questionnaire to the public and also by recording the evidence of various classes of persons. During the second stage, in the month of January 1943, the opinions we gathered were sifted and conclusions arrived at by way of Resolutions and some more witnesses were examined on the practical side of the problem. In

the third stage, commencing from 8th February 1943, we framed our scheme of relief by drafting a Bill and also the Report wherein we have embodied our suggestions and made recommendations to Government.

First stage—Materials gathered by questionnaire and evidence. Seven Sittings.

7. The copy of the questionnaire issued is found in Appendix B. On 10th October 1942, 850 copies of the questionnaire were issued to all the members of the R. A. and L. C., to the members of the Senate and the Professors of the University, to the Major and Minor Municipalities, and to the Deputy Commissioners, to the District Board Members, to the Bar Associations in Mysore State, to the Heads of Mutts and Charitable Organizations in the State, including those in the Cantonment area, to other institutions and persons in the C. & M. Station through the President of the C. & M. Station Municipality, to all the Heads of Departments in our State, and to some of the leading public men in and out of Mysore State. The public were requested to send in their replies by 5th November 1942. But only 129 replies were received before the due date. As many persons asked for extension of time, it was extended up to the end of December, but in spite of that, we got only about 18 replies more. In all we received 147 replies. The tabular statement in Appendix B1 gives an idea of the nature of replies received and Appendix B2 is the list of persons who replied to the questionnaire. We also examined some witnesses to elucidate matters which were not clear in the replies sent to our questionnaire.

Second stage—Conclusions arrived at by way of Resolutions. Four Sittings.

8. In January 1943, we discussed the facts in issue that were before us and arrived at definite conclusions by way of Resolutions, and as we found some practical difficulties in handling the problem, we examined some more witnesses. The entire list of the witnesses examined is in Appendix C.

Third stage—Framing of Bill and Report. Eight Sittings.

9. From 8th February 1943, we began the work of drafting the Bill and the Report, and finally this Report embodying the views and recommendations of the Committee was accepted and approved by the members on 30th of April 1943.

Frame of the Report.

10. Our scheme of relief is embodied in this Report, which we have divided into three parts. In the first part, we have not only given the nature and extent of the problem that we have to tackle, but also discussed the general principles upon which we have to base our scheme. In the second part, we have given a survey of the Poor Relief Systems of England and Germany, in

order to see how those countries have handled the problem, and in the third part, we have formulated our proposals by which beggary may be put down. We have in the end summarised our recommendations and suggested the principal points on which action might be taken by the Government in the matter of relief to be given to beggars.

The Beggar Problem is a Sociological Problem.

11. The Beggar Problem is one which affects Society. History shows that all the ills in Society are mainly due to *hunger left unsatisfied.* Romain Rolland, one of the greatest authors of our age, has graphically depicted this aspect of human nature in these powerful words:— "Before the beautiful, before ideas, before peace, before war, before the future of humanity, come our jaws. They gape with hunger. Keep them quiet. Feed them." This is not only applicable to the West but also to India, nay, it is applicable to the whole of humanity. Hence, to keep Society free from all ills, it is necessary to see that hunger is not left unsatisfied. Further, society as a whole cannot progress when there is the fear of want dominating the mind of men in any portion of society—no matter however small that portion may be. In the words of Bernard Shaw, we feel that "until the community is organised in such a way that the fear of bodily want is forgotten as completely as the fear of wolves already is in civilized capitals, we shall never have a decent social life."

Relief to be administered in the right way—Organised effort and co-operation needed.

12. But then we must make an effort to remove this "fear of bodily want" from society in the right way. Even at the dawn of civilization, man had to search for food, and bountiful Nature supplied that food to him who worked to get it. This law of Nature, that man cannot get anything without work, should be ingrained in the mind of every member of the society. But matters have, in respect of work, assumed now a different shape. The economic system under which we live at present does not make work available to all at all times, with the result that men are forced to beg to live. This has to be rectified. Further, some have become so habituated to begging that begging has become their second nature. This evil has to be corrected. There are others who resort to begging because they are physically unable to work—these have to be taken care of by Society. This is a stupendous task—but a task which every civilized society has to take up in order to have "a decent social life." This can only be achieved when the "Community is organised." No State can move in this matter without

the whole-hearted co-operation of its subjects. Hence, in order to remove "want" from the Society, which leads to beggary, both the people and the Government should work "in the spirit of one great family" as our beloved Sovereign expressed in his Message to his people when he ascended the Throne of Mysore.

CHAPTER II.

The Nature and Magnitude of the Problem.

Problem not new.

13. This problem of Beggary, as Kelso says in his book on "Poverty", "is as old as human society." It is not that this problem has suddenly arisen now in Mysore. But times have changed, and with the change of times, this problem has become not only acute but complex.

The old system.

14. The poor did exist in olden times, but they were not thrown on society to beg. This is because they were taken care of under the joint-family system, or by the clan, tribe or community to which they belonged. "It is a remarkable fact," as stated by Mr. O. H. B. Starte, the Criminal Tribes Settlement Officer at Dharwar, in his report to the Bombay Government, dated 31st December 1925, "that apart from assistance given as a measure of famine relief, no public assistance has been given hitherto as relief to the poor in India. That this absence has not led to more distress than is the case is in itself a remarkable tribute to the benevolence of the charitable Indian public, and to the value of the joint-family system in supporting a poor member of the family." In addition to the duty enjoined on the members of the joint-family to support the indigent and helpless members of their family, "the rules regarding maintenance of relatives, under both the Hindu and Mohamedan systems of law, comprehended a wide circle of persons ranging over various degrees and sorts of relationship." (Matthai on Village Government in British India.)

The problem not so prominent in villages.

15. This spirit of helping the indigent and helpless members of their family yet prevails in the villages not touched by modern civilization, and it is on this account that the beggar nuisance is not so prominent in the villages as in the cities.

The problem acute in cities.

16. But in cities old ideas are giving place to new, and the systems which held the family and people together are being disrupted by modern ideas evolving

modern modes of living, under which the joint-family system is gradually disappearing, with the result that many who were being protected under that system, have now to look to themselves for their living. The growth of civilization has therefore to a large extent made the weak depend on society for help.

Government action.

17. This is the reason why in India people are now thinking of affording organized relief to beggars, and this is the reason why the Government, in response to the popular demand, have constituted this Committee.

Census taken in 1935.

18. The Bangalore City Municipality on 8th June 1935, and the Mysore City Municipality on 7th September 1935, took the census of beggars in Bangalore and Mysore Cities respectively, and the latter report especially throws considerable light like the Census Report of 1941 on the Beggar Problem.

Brief survey of Reports.

19. It is therefore essential for us to give a brief survey of these reports, and take stock of the beggars in our midst, for whose relief we have undertaken this task under the direction of Government.

Census—Bangalore City Municipality.

20. The Bangalore City Municipality formed a sub-committee on 8th June 1935. This Committee on 22nd December 1935 at 9 P.M. took the statistical census of beggars in the City and found that there were about 795 street beggars in Bangalore City. Out of this number, 385 were non-Mysorean beggars, and of the 410 Mysorean beggars, over 100 were able-bodied and the rest the infirm who could do no work.

Mysore Municipality.

21. In the same year, Mr. M. A. Sreenivasan, the then President of the Mysore City Municipality, caused the census of beggars to be taken in the City at 10-30 P.M. on 7th September 1935. It was found that there were 527 vagrant families in Mysore City consisting of 701 persons, of whom 577 were males and 124 females. Out of these 527 vagrant families, about 141 were non-Mysoreans. It is also significant to note that there were about 54 children below the age of 9 and about 124 below 19 years, and there were about 282 males and 37 females who were unmarried, 205 males and 60 females married and 71 males and 22 females widowed.

Census of 1941.

22. The Census Report of 1941 discloses that there were in all about 5,749 beggars in Bangalore City and 2,800 in Mysore City. The Statements prepared by the Census Superintendent in respect of the various classes of beggars are found in Appendix D.

Figures.

23. Statement No. I shows that there are in all 5,749 beggars in Bangalore City and out of these, 2,200 beggars as seen from Statement No. II are non-Mysoreans, and 3,549 are Mysoreans. In Mysore City, out of 2,800 beggars, there are 1,190 non-Mysoreans, and 1,610 Mysoreans. Statement No. IV shows that there are 667 infirm beggars in Mysore City and 1,812 in Bangalore City. Statement No. II shows that in Mysore City out of 667 infirm beggars, there are 227 non-Mysoreans, and in Bangalore City out of 1,812 infirm beggars, there are 594 non-Mysoreans. Thus, from these figures, we find that in Bangalore there are 2,331 and in Mysore 1,170 able-bodied beggars. Hence, in Bangalore City, we have to deal with 2,331 able-bodied beggars and 1,218 infirm beggars and in Mysore City 1,170 able-bodied and 440 infirm beggars. For further details, *vide* Statement No. II.

24. This chapter cannot be closed without recording some of the interesting facts found about beggars in the reports of Mr. M. A. Sreenivasan and Mr. P. H. Krishna Rao.

Facts from Mr. Sreenivasan's Report.

25. In Mr. Sreenivasan's report, the facts noted hereunder are interesting to consider. It is stated that :—

"(*a*) A large number of vagrants in the Mysore City related that they turned vagrants owing to some kind of trouble with their wives, husbands, parents or brothers, as the case may be. In some cases, vagrancy was the sequel of domestic tragedy, as for instance, the case of a boy who lost his parents and was left adrift with nothing and no one to support him. In one case, vagrancy was the result of social ostracism, the person in question having changed his faith from Hinduism to Christianity against the wishes of his people.

"(*b*) Unemployment was found responsible for a good deal of vagrancy. In this group of vagrants were found skilled artisans, educated men, retrenched Government servants, pensioned sepoys who had seen services in Baghdad and Basra, men *en route* to Coorg and Nilgiris in quest of work in the plantations, and persons prepared to go to Mount Everest for a job !

"(*c*) In not a few instances, vagrancy was found to have a religious background or the result of a religious or pseudo-religious complex, either genuine or as a camouflage. In this category of vagrants were found several Sadhus, Fakirs and religious mendicants.

"(*d*) Some were born with the vagrant or tramp temperament. They do not feel happy unless they vagabondise. A person belonging to this group admitted his decided preference of vagrancy to a steady job on Rs. 10 a day."

Further, it is noted that—

"(*a*) The majority of the vagrants spoke Kannada. Some of them could speak other languages besides Kannada. Those that do not know Kannada speak one or more of the following languages:—Urdu, Tamil, Malayalam, Telugu, Hindi, Saurastra, Marati, Guzerati, Hebrew, English and French.

"(*b*) It is interesting to note that one of these vagrants has received training in Shorthand and Typewriting, one has studied up to the S.S.L.C., two have passed the Lower Secondary Examination in full, while two others have passed the Kannada Lower Secondary Examination.

"(*c*) One hundred and forty-six or 21 per cent of the total are found to be beggars by occupation. Three hundred and one persons or 43 per cent are engaged in a wide variety of craft and occupation, more than 50 in number. Coolies numbered 123, domestic servants 24 and agriculturists 23. Fifty-one persons are engaged in (i) religious occupations, *e.g.*, the priest, the astrologer and carrier of "Mari," (ii) in entertaining the public, *e.g.*, juggler and circus buffoons, and (iii) in administering cures, *e.g.*, the native doctor and the faith healer.

"(*d*) Workers in brass and wood, goldsmiths, painters, tailors and barbers, shoe-makers, chisellers, tinkers and weavers form the group next in size, their number being 31.

"(*e*) Next we have a group of 19 vagrants whose occupations were stated to be fishing, wood-cutting, beedi and snuff-making, flower-making, grooming, toddy selling and gold extracting—exactly how the last process was practised apparently could not be ascertained.

"(*f*) Seventeen persons were found engaged in occupations allied to the building trade, *e.g.*, masons, brick and mortar-layers, stone-workers, and diggers of wells.

"(*g*) The last and the smallest group consisting of 13 persons is composed of motor-drivers, fitters, stenotypists, teachers, electro-platers and compositors.

"(*h*) An attempt was made to get some idea of the economic condition of the vagrants from their personal effects and positions as well as from their ascertained

earnings. The results point to the significant fact that several of them are in comparatively affluent circumstances. Some of them possess houses and jewels. Over hundred had cash up to Rs. 40. Some earned more than a rupee a day.

"(*i*) The cases of many of these vagrants presented a pathetically interesting variety. The enumerators came across a woman and her small child living in a dog-kennel; a lunatic vagrant blissfully free from the cares and anxieties of the work-a-day world; an ex-convict, now in the rôle of a Sadhu, ostensibly expiating his past sins by a variety of "renunciation"; a Sanyasi whose vagrancy had doubtless helped him to become a linguist, who could speak seven languages and who had a number of ardent disciples who revered and propitiated him by bringing food to his door; a retrenched steno-typist; a blind beggar woman whom a man had married, perhaps not entirely for love, as she begged and collected enough to keep the couple going; a whole party of vagrants, the bread-winner among whom was a perennial bridegroom who begged for money for his marriage.

"(*j*) Questioned if they were willing to take work, and if so, what kind of work they liked, 75 said they were prepared to take up any work; 87 of the unemployed vagrants voted for casual labour or cooly work, 21 for domestic service, 17 for agriculture and gardening, 7 for mortar and brick-laying work, 6 for weaving, 4 for tailoring, 2 for goldsmithy and 2 for motor driving. Eight of them aspired for service in the Military or Police, 7 to become teachers and 3 generally for Government service. There was one votary for priesthood, one who wished to be a painter, one a petty trader and one aspirant for each of the following crafts—tinker, shoe-maker, groom, smith, carpenter, electro-plater and mechanical fitter."

Facts from Mr. P. H. Krishna Rao's Report.

26. Mr. P. H. Krishna Rao in his Census Report has observed as follows:—

"(*a*) *Language.*—The number of Kannada-speaking beggars is less than half in Mysore City (1,353 out of 2,800); and just a little over one-third in Bangalore (2,011 out of 5,749). Next in order come Urdu (1,381), Tamil (1,068), Telugu (935), and other languages (354) in Bangalore, and Telugu (540), Tamil (377), Urdu (376), and other languages (154) in Mysore City.

"(*b*) *Religion.*—The largest number is, of course, Hindu, 2,347 out of 2,800 in Mysore and 4,275 out of 5,749 in Bangalore belonging to this religion. The

proportion of Muslim beggars is larger in Bangalore City (1,372 out of 5,749 or nearly one in four) than in Mysore where the number is 404 out of 2,800 or about one in seven. The Christians are a small number and form the same proportion in both the Cities.

"(c) *Occupation other than begging.*—Much the largest number have no other means of livelihood, 5,186 out of 5,749 in Bangalore and 2,220 out of 2,800 in Mysore, depending solely on begging for their living. A large number of sweepers (265) beg in Mysore and an equal number of coolies (271) in Bangalore. Next to these come farmers, students and peons. Thirty-five farmers in Bangalore and 54 in Mysore eke out their living by begging. There are 47 students in Bangalore City and 17 in Mysore who depend on begging for their maintenance, and quite a large number of peons (45) in Mysore and (26) in Bangalore supplement their income by begging.

"(d) *Occupation prior to taking to begging.*—Only 1,743 persons in Bangalore (about 1 in 3) and 546 in Mysore (about 1 in 5) appear to have had some occupation prior to taking to begging. The largest number of recruits to begging in Bangalore is from coolies (553), farmers (429), weavers (173), merchants (156), and domestic servants (91). In Mysore, it is from farmers (148), coolies (132), merchants (48), and weavers (32). Economic distress and the decline of the hand-loom weaving industry appear to be partly responsible for the increase in the number of beggars. A considerable number of artisans, (40 smiths and 19 carpenters) have taken to begging in Bangalore City. Another noticeable feature is the number of persons formerly in Military service (22), Police service (10), and other services (32), and peons (92), who are now found begging in the streets."

Beggar Problem in Districts.

27. Thus, from these facts and figures, we find how complex the problem has now become, in the cities of Bangalore and Mysore. As regards beggars in other parts of Mysore, we had requested the Deputy Commissioners to furnish us with statistics. From the information furnished so far, we find that in the other parts of the State there are about 5,988 Mysorean beggars, and 861 non-Mysorean beggars. (*Vide* Statement VI.) These figures indicate that in the other parts of Mysore, the problem, though necessitating attention, is yet not so acute as in the cities of Bangalore and Mysore,

The Problem as it now exists.

28. We have, therefore, to deal with over 15,000 beggars in the Mysore State. This is an approximate figure, and if correct statistics are taken in the other parts of Mysore State, the number may swell to much more than 15,000. It may be, as we said before, that the modern system of life now prevailing all over is responsible for the increase of beggary. Though we have in our midst in Mysore and Bangalore some charitable institutions for the poor, yet the figure of 15,000 shows that the present method of helping the poor is inadequate, and indicates that unless we tap at the root causes that lead to beggary and make an organized effort to give relief, the beggar problem may become unmanageable and the life of the people in Mysore may be rendered rather unpleasant.

CHAPTER III.

The Root Causes of Beggary.

Root causes to be ascertained to deal with the problem effectively.

29. The facts narrated in the previous chapter show the nature and magnitude of the beggar problem which we have been directed to investigate. It is rather easy to "provide facilities for the infirm and disabled" but it is a difficult task "to put down beggary" as such in the whole State. H. G. Wells in his book "The Work, Wealth and Happiness of Mankind" has characterised the able-bodied beggar, as "a huge tumour", now growing very rapidly in human society. To get rid of this "huge tumour", the surgeon has to go to its very root cause. Hence it is necessary for us to tap the root causes that lead to beggary in order to deal with it "thoroughly." From the facts and figures mentioned in the previous chapter, it is seen that—

(*a*) There are more beggars in cities than in villages.

(*b*) Their number has abnormally increased between the years 1935 to 1941.

(*c*) Some are diseased and physically disabled.

(*d*) A good number of them are able-bodied.

(*e*) A decent number of beggars is below 19 years.

(*f*) A majority of them live by begging—some deliberately choose to live by begging—and others are forced to beg in order to live.

(*g*) Some take to begging to supplement their income.

(*h*) Many of the beggars are literate, have passed

examinations, are artisans and workers and yet take to begging.

(*i*) They marry and multiply, thus creating hereditary beggars.

The above facts are not only peculiar to Mysore, but are the common features of civilized societies all over the world. Hence we shall now attempt to find out the causes that lead to such results.

Unemployment.

30. Beveridge in his "Unemployment—A Problem of Industry" says "that the problem of unemployment lies in a very special sense at the *root of most other social problems.*" This statement of Beveridge cannot be challenged; it is unemployment that is mainly responsible for the existence of the major part of able-bodied beggars in society and when they find it easy to live on charity, they turn out to be habitual beggars.

Industrialism leads to unemployment.

31. But why has Beveridge characterized unemployment as a "problem of industry"? This may seem to be a paradoxical statement; nevertheless it is true. We hear of the Industrial Revolution in England, and all the evils attendant thereto. It is true that the development of Industry is the cry at present in India and we do wish to have industrial progress. But we should, in developing our industries, have an eye to avoid the ills of industrialism, which in a way disturbed the equilibrium of society in the West. As industry progresses—and it ought to in this Age of Electricity—unemployment increases for the simple reason that machine displaces labour. What 100 men could do in the olden times, now the machine can do, probably with the help of five men. Further, small industries depending on handicraft have met a natural death in this Age of Industrial Development. F. C. Happold in his book "The Modern Age" has stated that "there was no unemployment at all in Mediæval Britain." But can this be said of Britain now? As a matter of fact, the West is scared by the bugbear of unemployment, and at present in Britain, Beveridge has planned a scheme, by which men may be freed from the "fear of bodily want." Let us therefore take care that industrial progress in our State should not produce "unemployment" to such an extent that it should be made a "Problem of Industry" as in the West.

Capitalist organization of society.

32. One reason why industrialisation has disturbed the equilibrium of society is the capitalist organization of society, which, as Sydney and Beatrice Webb have stated

in their book on "The Decay of Capitalist Civilization," is the cause of "widespread penury" in society. The evils of this capitalist organization of society is clearly described by Gillin and Blackmar in the "Outlines of Sociology." They state that "an excess of wealth may render some individuals useless to the community, just as its lack renders others dependent. These two groups, therefore, each failing to perform its normal service to society, become social parasites. Poverty, with all the conditions which it imposes, is a form of social disease. In the case of the idle rich, the opportunity for serving is, of course, more apparent than in that of the inefficient poor; yet both groups are inefficient in social co-operation because of a failure rightly to understand and use opportunities or because of social maladjustment which permits idleness to the rich and forbids employment or permits parasitism to the poor." Thus capitalism produces as H. G. Wells says, "THE FUNCTIONLESS RICH" or "THE CONSUMING UNEMPLOYED" and the "NEW POOR" or "THE PENNILESS UNEMPLOYED," both parasites and a burden on society. Mysore, therefore, should take care and guard against this evil.

Economic system of society.

33. Thus if we dive deep to find out the real cause of beggary, we see that it lies in the economic system under which we live at present. It is on this account, we find more and more unemployed in modern society. Hence unemployment due to the capitalist system of our society, is mainly the root cause that leads to beggary.

The pitfalls of modern society to be avoided.

34. It may be urged that in Mysore, we are not scared by the problem of unemployment so much as in the West. That may be true. But when we want to eradicate causes that create the beggar in society, we must tap at the root causes. As stated before, human nature is the same throughout the world and what has happened in the West may also happen in the East. As a matter of fact, no one can deny that Western civilization has affected us, and the old order is gradually yielding place to new. So when we, like the rest, are following the new order, we must try and avoid the pitfalls of Western Civilization by learning the lessons which they have learnt at great cost.

Other causes :— (*a*) Unwise charity.

35. Apart from these economic factors which are primarily responsible for beggary in its various aspects, there are other causes which lead to create beggars,

Unwise philanthropy encourages people to become idle and dependent on society; degeneracy, not checked but permitted to multiply, increases poverty; overcrowding impairs health and makes the unhealthy unfit to fight the battle of life; and lastly, misdirected religious sentiment induces men to take to begging in the name of religion.

(*b*) Degeneracy.
(*c*) Overcrowding.
(*d*) Misdirected religious sentiments.

36. Hence if our scheme is to be really effective, we must consider these root causes with a view to formulate proposals to "put down" beggary.

CHAPTER IV.

Is Begging in India Enjoined by Religion?

37. While dealing with the root causes that lead to beggary, we have stated that many persons take to begging in the name of religion. This no doubt is common in all countries and amongst all castes and creeds—it is a feature common to humanity. Such begging should be prohibited. But from the replies we received to our questionnaire, we find that the majority of the people are against the total prohibition of religious mendicancy. Not only Hindus, but Moslems and Christians also, are against total prohibition. Hence it is necessary for us to examine the question, whether begging is enjoined by religion in India?

Is begging enjoined by religion?

38. In Kautilya's *Arthasastra* by Dr. R. Shama Sastry, the various duties of the various classes of people are laid down. "*The duty of the Brahman* is study, teaching, performance of sacrifice, officiating in other's sacrificial performance and the giving and receiving of gifts. *That of a Kshatriya* is study, performance of sacrifice, giving gifts, military occupation and protection of life. *That of a Vysya* is study, performance of sacrifice, giving gifts, agriculture, cattle breeding and trade. *That of a Sudra* is the serving of the twice born, agriculture, cattle breeding, trade, and the profession of artisans. *That of a Student* (Brahmachari) is learning the Vedas, fire worship, ablution, *living by begging* and devotion to his teacher even at the cost of his own life. *The duty of the Householder* is earning living by his own profession, gifts to Gods, ancestors, guests, and servants and the eating of the remainder. *That of a Vanaprastha* is observance of chastity, sleeping on bare

Kautilya.

ground, worship of Gods, and *living upon food-stuffs procurable in forests. That of an Ascetic* retired from the world (Parivrajaka) is complete control of the organs, abstaining from all kinds of work, disowning money, keeping away from society, *begging in many places*, dwelling in forests and purity, both internal and external." But the most important passage in Kautilya's *Arthasastra* is that "the observance of one's own duty leads one to *Svarga* and infinite bliss. When it is violated, the world will come to an end owing to confusion of castes and duties."

Only a Brahmachari and an Ascetic can beg.

39. Thus according to Kautilya, even a Brahmin cannot earn his living by begging—he can only give and receive gifts. It is *only a Brahmachari and an Ascetic* (Parivrajaka) who are allowed to beg. Even a Vanaprastha is not allowed to beg, but he is permitted to live "upon food-stuffs procurable in forests."

Conditions laid down for Begging.

40. Further, "when without making provision for the maintenance of his wife and sons, any person embraces asceticism, he shall be punished with the first amercement (*i.e.* a fine of 12 pannas); whoever has passed the age of copulation may become an ascetic after distributing the properties of his own acquisition among his sons; otherwise he will be punished." This injunction laid down by Kautilya clearly shows that those alone who have eschewed all worldly desires can become ascetics only after distributing to others all the wealth they may possess.

Laws — Manu.

41. If we come to the Laws of Manu as found in Vol. XXV of Max Müller's "Sacred Books of the East," we find that begging is based on the same principle as in Kautilya's *Arthasastra.* In Chapter IV, paras 4 and 5 of the Laws of Manu, it is laid down that *a Brahman* may seek a means of subsistence which either "causes no, or at least little, pain to others" and one of such modes is "Mrita" by which is meant "food obtained by begging." In Chapter VI, para 43, Manu says that *an ascetic* "shall neither possess a fire nor a dwelling, he may go to a village for his food, he shall be indifferent to everything, firm of purpose and concentrating his mind on Brahman." "Neither by explaining prodigies and omens, nor by skill in astrology and palmistry, nor by giving advice nor by exposition of the Shastras, let him ever seek to obtain alms."—(Para 50). "Let him go to beg once a day, let him not be eager to obtain a larger quantity of alms, for

an ascetic who eagerly seeks alms attaches himself also to sensual enjoyments."—(Para 55). "When the remnants in the dishes have been removed, let the ascetic always go to beg"—(Para 56). "Let him not be sorry when he obtains nothing, nor rejoice when he obtains something, let him accept so much only as will sustain life, let him not care about the quality of all his utensils"—(Para 57). "Let him disdain all food obtained in consequence of humble salutations, for even an ascetic who has attained final liberation is found with the fetters of *samsara* by accepting food given in consequence of humble salutations"—(Para 58). According to Manu, *a student* also must "daily go to beg food" (Chapter II, Para 182) but then he is enjoined to follow his regular duties and also to beg food from particular persons, such as from "men who are not deficient in the knowledge of Vedas."

Opinions of Swamis.

42. Through Dr. A. N. Narasimhiah, the Principal of the Sanskrit College, Mysore, we called for the opinions of the Swamis of the principal Mutts on the question of begging. We received the opinions from the Sarwadhikarigal of Sri Raghavendraswami Mutt, Pandit P. R. Sivasubramania Sastri and also from the Agent of the Uttaradi Mutt. (*Vide* Appendix E.)

Pandit Sivasubramania Sastri.

43. Pandit Sivasubramania Sastri says: "Many are the ways and means of living permitted by the Shastras and they include beggary, which makes its appeal to the feeling of kindliness ingrained in the human heart. Kindliness has been defined in the KURMA PURANA as *friendly sympathy in the misery and woes of others.*" He, thereafter, quotes PADMA PURANA where kindliness is described as "a desire actively *to help those who are in distress or difficulty*", and MATSYA PURANA, where kindliness is defined "as the active virtue of a person who reacts to the stimulus of suffering." He also says that in *Yekadasitatva*, Yajnavalkya lays down that all possible help be given and sympathy shown *to the needy* and he concludes by saying that "Beggary is not against the laws ordained by the Shastras. While it is desirable that every help should be given to beggars, prohibition of beggary would almost tantamount to the extinction of kindliness."

Agent of the Uttaradi Mutt.

44. The Agent of the Uttaradi Mutt says that "Sanyasi and Brahmachari have to live by alms as ordained by the Shastras and this has also the sanction of immemorial custom. Clean food ought to be provided

for them and financial help has to be given to the Sanyasis for the expenses of their Mutts and glorious beneficent activities, such as divine services, spread of education, etc. This is not only laid down by the Shastras but it is also calculated to secure a virtuous life resulting in attaining righteousness. It is desirable, therefore, that there should not be any prohibition of Beggary."

Swami of the Nanjangud Mutt.

45. The Sarvadhikarigal of Sri Raghavendraswami Mutt of Nanjangud says that "Beggary is enjoined by religion in some cases. Living by begging is enjoined in the cases of a *Brahmachari and a Yathi.* If people in these two stages of life *want to lead an ideal life*, they must live by begging even in spite of the fact that they have other sources of livelihood. The Shrutis have put so many restrictions and have laid down so many rules as to begging in the case of these Brahmacharis and Yathis that only those who take their lives seriously and who follow the commandments of their religion strictly can have the right to be called real Brahmacharis and real Yathis." He goes on to say that "*Bhiksha* and *Yachana*" are allowed and sanctioned by religion. He adds that as Bhiksha is for him who has attained the third stage of life, *i. e.*, "Vanaprasthashrama", and as "Vanaprasthashrama" is disallowed in Kaliyuga, *we need not concern ourselves with Bhiksha.* But "*Yachana*" *is allowed* to "Grihasthashrami" for the purpose of performing a sacrifice. In this case, it is ruled that all money collected for the sacrifice should be used up for the sacrifice and not for other purposes. He sums up his note by saying that even a Brahmin should resort to begging only when he is unable to maintain himself and his family not only by following his usual occupations of tuition, sacrifice and receiving gifts, but also the occupation of a Kshatriya and a Vaisya, and even some of the occupations of a Sudra, and that he should have recourse to begging only as a last resort, *i. e.*, after exhausting all other remedies such as agriculture, architecture, money lending, king's service, etc. So, when a State wants to stop begging, the State is bound to see "that able-bodied men needing employment do get employment," and he concludes by saying that begging as is allowed by Religion and followed strictly as per the Rules laid down by Religion should not be prohibited. He points out that "the number of persons who can stand the test of an ideal

Brahmachari or an ideal Yathi may be very small, but even then our civic laws should not obstruct their chosen ways of life. We hope that the Government in its enthusiasm to introduce a social reform would not hit at the religious sentiments of the public."

Mr. Devudu.

46. Mr. Devudu Narasimhasastri, who was examined by us, is definitely of opinion that "a man who begs without *adhikara* is committing an irreligious act" and that "a man who has studied Shastras cannot object" to prohibit begging by persons under the guise of religion as is seen in the streets, and he adds that "enlightened public opinion cannot be against prohibiting beggary which is *unshastraic*."

Mr. Sivamurthy Shastri.

47. Mr. Sivamurthy Shastri, on behalf of the Lingayets, when examined by us, said that, "among Lingayets, DUTY IS GOD. They must live by the sweat of their brow. During Basavanna's time, it was said that people refused to accept alms as it was considered mean," and he adds that "only students, the lame, the blind and Sanyasis (Jangamas) are entitled to beg and they need not be ashamed of begging for their livelihood" and he concludes by saying that any other sort of "Beggary is irreligious."

Islam.

48. Now we turn to Islam. The Ahalya Baits who were the direct descendants of the Prophet, and in particular Hazrath Imam Baquer, state as follows:—"Maloonun Man Kalla Amrahu Ala ghairah" which means "Curse be on him who though capable of bearing his burden throws it on another." Further, in Hadeez (sayings of the Prophet), Abdulla, the son of Omar (the second Caliph), is said to have related, "that the Prophet of God (on whom be salutation of peace) has said, "Taking of charity is not legitimate for the well-to-do, nor for an able-bodied healthy person, who may be able to work." Abi Zar says, "The Prophet sent for me and made me promise not to ask anything of people, and on my promising this, he added, "Don't ask even for your whip, should you have dropped it; dismount and take it yourself." Even Moin-ul-Vizarath Syed Taj Peeran, who himself is the head of a religious order and who advocates that religious mendicancy should not be wholly prohibited, says about Faqirs that "the first thing that is enjoined upon a Faqir is to earn his livelihood by hard work. A Faqir should be accustomed to starvation, be of a contented nature, should always think of God and earn his bread

with the sweat of his brow. So a Faqir is not a beggar. What I have told now exists in theory. But practice is different. It is human nature. He alone can be called a Faqir who has got all the four qualities. But this has been altogether forgotten."

Zarathusthrianism.

49. So also Zarathusthrianism does not enjoin begging. Shams-ul-ulamah Dastur Dr. M. N. Dhalla, the High Priest of the Parsees, in his "Homage unto Ahura Mazda" says, that according to Zarathusthrianism, "Man is born to work and prosper, not to rest and rust. Ahura Mazda is the Eternal Worker. He has never known rest. Work is the law of life, for the poor and the rich alike."

Begging enjoined by Religion involves work of a high order.

50. Thus, it is seen that all Religions enjoin that "Work is the Law of Life for the poor and the rich alike." Even Hinduism enjoins begging only to certain persons under certain conditions. In the words of the Sarvadhikarigal of Sri Raghavendraswamy Mutt of Nanjangud, "living by begging is enjoined" to those who "want to lead an ideal life." It cannot be gainsaid that these men who live by begging have to exert their mind, body and soul much more than a householder who, according to shastraic injunctions, is not permitted to beg for his living.

"Unshastraic" begging prohibited.

51. Hence begging as popularly understood, which encourages idleness is, in the words of Mr. Devudu Narasimha Sastry, "unshastraic" and should be prohibited.

CHAPTER V.

Alms-giving in India.

Alms-giving enjoined by Religions.

52. We have seen in the previous chapter that Kautilya enjoins on a Brahmin, a Kshatriya, and a Vaisya to give gifts. "To give is right", says Lord Krishna in the Bhagvad Gita. The Qurān enjoins Zakat, Fitra, Sadaka and Kaffara, the various forms in which a Muslim has to help the poor: "Wa Ammas-Saila-Fala Tanhar" *i.e.*, "and as for him who asks, do not chide him." This is a Qurānic injunction which every devout Muslim follows. Christ enjoins on the people to "sell that ye have and give alms" and all through the Bible we find references made by Christ to help the poor and the needy. One of the first prayers taught to a Zarathusthrian is "Yatha ahu Vairyo" and day in and day out while chanting that prayer, he utters this line :— "Khshthremchā, Ahurāi, ā, yim, drigubyo, dadat,

vāstārem," which means, " the strength of Ahura is given unto him who unto his poor brothers giveth help."

53. Thus there is not a Religion which does not enjoin charity unto the poor. But indiscriminate charity is neither helpful to the giver nor to the recipient. " Alms giving has always been regarded as a specially sacred obligation in India and both religious sanction and long-established tradition have helped to make it one of the supreme duties of the individual citizen. *Much of the charity is indiscriminate* and consists in giving out doles of grain to needy persons who knock at the doors of the well-to-do. The practice is attended by the dangers associated with a system of indiscriminate charity." This statement of John Matthai in his work " The Village Government in British India " is very true. There is considerable charity in India, but it is neither well organized nor is it on discreet lines. Dangers of indiscriminate charity.

54. It is because charity is not organized on well designed scientific principles and because people indulge in giving indiscriminately to the poor, that beggars have increased. There are very many instances in India where relief is given on the basis of the out-door relief system. Dr. Zal Pheroze Bulsara's book on " Parsi Charity Relief " reveals to us the fact that the giving out of doles to the poor increases but does not cure poverty. The Parsees have at their disposal several crores of rupees in their charity funds, but in the words of Dr. Bulsara " with the simultaneous increase of our charity resources, with the growth of Parsi population in the city of Bombay from 44,081 in 1872 to 57,765 in 1931, we have found that the proportion of our poor, indigent, suffering, dependent and destitute has gone on rising from year to year, more rapidly than our population, and almost without a break." Un-organized charity increases beggars.

55. The system of out-door relief, no doubt, has its advantages, but if it is not properly administered, it " demoralises those whom it is intended to benefit and intensifies the evils which it seeks to alleviate." (H. Fawcett on " Pauperism ".) This is also the finding given in the " Majority Report of the Royal Commission on the Poor Laws." Thus out-door relief, if not properly administered and if not based on effective inquiry into the circumstances of applicants who seek for relief and if no check is maintained over it by a well-organized central body, will, instead of curing the evil, be a breeding ground for beggars. Alms-giving to be properly administered.

Distribution on organized basis.

56. We do not quarrel with alms-giving at all—it is very essential, and has the support of all religions. But it must be given in the right way, to the right person and at the right time. Not only that, but to be effective and of lasting benefit, it must be given in an organized manner. It is only then that it would doubly bless, both the giver and the recipient.

CHAPTER VI.

Organized Relief.

Charity to be well directed.

57. In the previous chapter, we quoted the instance of Parsees, who with several crores of rupees in their various charity organizations in Bombay, have not as yet succeeded in solving the problem of beggary. In Bangalore City and Cantonment, we have about twenty-six charitable institutions and yet, as we have seen, there are swarms of beggars all around us. As John Matthai has stated, "India has a Poor Law but it is unwritten"—perhaps by "unwritten" he means—uncodified. All Asiatic religions enjoin charity and charity runs in our blood, but it runs to waste inasmuch as it gives only temporary relief.

The State and people to co-operate.

58. Mysore has arrived at a stage, when the forces at her command must be conserved and directed in a proper channel, in the same manner as the waters of Cauvery, Shimsha and Sharavati running to waste have been harnessed and directed to produce power and light in our midst. If our charity is only scientifically organized on the very principles enunciated in our great Religions, then human energy instead of running to waste will be a means to produce sweetness and light in this beautiful land of ours. It is the State with the co-operation of selfless public workers that has to undertake this stupendous task of making our social life decent to live in, and this task would be made easy if the "unwritten" law is supplanted by a written law based on humanitarian principles.

Repression not a cure.

59. No doubt, we have in our Police Act and Municipal Law, provisions under which beggars who are a nuisance to society can be punished. But we are not enforcing them, for, our heart revolts at punishing and lodging them like criminals in the jails. A beggar, as stated already, is a social product. The Society is responsible in a way for his mode of existence, and until

and unless we are able to provide for him other means and sources of livelihood, and help him on to get work, and correct his mental attitude, it is inhuman on our part to take any action against him.

Humanitarian outlook.

60. It is only in recent times that people have come to realise that a 'Beggar' is a social product, and as such has to be taken care of by society. As H. G. Wells says in his book "The Work, Wealth and Happiness of Mankind," "it is only with the radiation of humanitarian ideas and feelings in the middle and late 19th century that the protection not only of human beings, but of the larger beasts, from starvation and even conspicuous undernourishment came to be considered a public duty—since then, there has been a steady development of the organized mitigation of want. There has been a sustained and increasing effort in all civilized countries to make deaths from exposure and undernourishment impossible, to rescue and reinstate people who have fallen into destitution and to assist those who are slipping down towards that state."

Scientific method.

61. Thus it is the duty of the public to make an organized effort for the mitigation of want, but to get effective results, a consistent and continuous policy should be adopted, the organized effort being directed by the Government on scientific principles emanating from humanitarian ideas.

Increase of Public Responsibility.

62. We, therefore, want a band of selfless workers to carry out the scheme of organized relief. In the words of Gillin and Blackmar, "Scientific charity seeks not to relieve the public from the burdens of the poor, but seeks to lay increased responsibility by doing more for the poor and doing it in a better way." This sense of public responsibility should dawn on the public mind to enable man to work in a selfless manner, to carry out the directions laid down by Government in respect of organized relief.

Study of Western Schemes.

63. We have so far discussed the nature and magnitude of the Beggar Problem that we have to face and the general principles on which we have to take action and build our scheme for Poor Relief. In the next part of our Report, we shall dwell on the typical schemes launched in the West for the Relief of the Poor to get an idea as to how those schemes have worked, what results they have achieved, and what efforts are being made to make them productive of better results, so that we can gain by their experiences and avoid the mistakes which they have rectified at great cost.

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PART II.

Development of Poor Relief in England and in Germany.

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CHAPTER VII.

The Poor Laws of England.

Poor Relief Systems in England and Germany.

64. We will now take a brief survey of the Poor Relief Systems in England and in Germany from the beginning up to the present time, in order to see the various stages they passed through and how they evolved into the present system.

Defects of ancient and modern charity.

65. "Many of the problems that confront us to-day in regard to the administration of the charities troubled the ancient nations, although it must be admitted that with all the fine precepts of philosophers, real charity was sadly wanting in most instances, when it came to the practice of genuine help to the needy. The sayings of the wise in charity as well as in religion were far different from the doings of the people. The main defect of the ancient methods of charity was that the chief motive to alms-giving was personal interest. Through superstitious fear, men were urged to give that they might enjoy the favour of the gods; the motive being egoistic did not create a rational desire to help the poor, and led the people to careless and indiscriminate giving, thereby creating paupers and beggars. No systematic efforts were made to help the needy to help themselves. While this was one of the chief characteristics of ancient alms-giving, it has not entirely departed from modern charity. Many seem to give to relieve their conscience or to get rid of the importunate solicitor with the vague hope that the person may be benefited." In these words, Gillin and Blackmar have outlined the defects of ancient charity and also of modern charity till recent times.

Indiscriminate charity breeds vagrants and beggars.

66. In Europe after the downfall of the Roman Empire, the Church took up the work of helping the poor. The Church began to collect and distribute alms freely, and build up monasteries, hospitals and homes for the care of the poor. No doubt a laudable effort, but thousands took advantage of it, and grew up in indolence and became veritable paupers, drawing a large part of their living from public sources. After the power of the Church began to wane since the days of Reformation, the State gradually

began to take up the work of Poor Relief from the Church. It is not surprising, therefore, that the dissolution of the monasteries revealed such a mass of pauperism and vagrancy, that to deal with it, became one of the first problems of the Statesmen of the 16th century. It was for this reason, that the State, both in England and the Continent, had to take repressive measures to put down that great menace to society.

Characteristics of the Poor Law of England.

67. We shall first consider the history of Poor Law in England for, in the words of Charles A. Ellwood, in Henderson's "Modern Methods of Charity," "in no other country is the history of Poor Relief so instructive and valuable to the student of modern philanthropic problems as in England. For, the history of Poor Relief in England presents a continuous evolution whose successive phases exhibit at work all the forces and principles to which modern science of philanthropy has given a theoretic formulation."

Three periods of the Poor Laws in England.

68. The Poor Relief System in England is divided by Canon Barnett into three periods—the first from 1388 to 1588, the second from 1588 to 1832 and the third from 1832 to the modern times. The first period is based on the principle that "Poverty demands punishment"—the second period on the principle that "Poverty demands pity"—and the third period that "Poverty demands scientific treatment."

First period—that of repression.

69. During the first period which may be called the *Period of Repression*, laws were framed on the basis that "a man's poverty was the result of his own fault." Hence begging was severely penalized and *each district was made responsible for its own poor.* Incredible punishments were awarded to those who begged—they were beaten in the first instance, then their ears were mutilated, and thereafter for the third time, they were sentenced to death as enemies of the Commonwealth.

Second period—Based on pity.

70. But gradually during the second period which commenced from the date the epoch-making enactment of 1601 was passed, (*viz.*, 43 Elizabeth which has remained to this day the foundation of English Poor Law), *Relief was based on pity.*

Poor Law of 1601—its characteristic features.

71. The Poor Law of 1601 divided the recipients of relief into three *classes*:—the able-bodied, those unable to work, and the children. For the able-bodied, work was to be provided and for that purpose, flex, hemp, wool and iron were stocked by the Overseers. Refusal to work

on their part was punished with imprisonment. For those unable to work, necessary relief was given for their maintenance in poor houses. Regarding children, parents, and grand-parents were made liable for their support. Dependent children were to be cared for by apprenticing them out—the boys till they were 24 and the girls till they were 21 or married. The funds for poor relief were to be raised by a tax, to be collected by Overseers from every parish. The administration of poor relief was left as before to the parish and was managed by two or more Overseers nominated by the Justices of the Peace in whom the supervision of the administration of Poor Law was vested.

The Work-house

72. It was during the second period that work-houses were built on a large scale. The work-house is the fundamental institution of the English Poor Relief System. It was the house where the paupers were lodged and maintained. Large amounts were spent in building those work-houses, but the way in which the system was worked out, made the work-house *a den*, where, at first, all classes of paupers, the old, the young, the male and the female, the juvenile, the healthy and the diseased, were put together. The inmates were made to do dull dreary work such as oakum picking and stone breaking. There was nothing in that stuffy atmosphere to cheer up the inmate or to instil hope in him. The work-house presented a sad spectacle of human degradation.

"Farming Out System."

73. In 1723, an Act was passed which provided what is called "The Farming Out" of the Poor. The parishes were authorized to contract with any person or persons for the lodging, keeping and employing any or all of the poor in the Parish. From this Farming Out System, the gravest abuses sprang up in the Poor Houses and the Work-houses. Inhuman barbarities were committed by the contractors on the helpless inmates for the sake of their own gain. But in 1782, the Act known as Gilberts' Act was passed and this Farming Out of the Poor was definitely abolished.

Work-house Test.

74. By the same Act of 1723, "the Work-house Test" was introduced. "The Work-house Test" was in a way good, for, that test provided that no pauper would be entitled to get Parochial Relief if he refused to be lodged in the Work-house. The immediate effect of this was that the amount expended for Poor Relief was considerably decreased, for, the poor dreaded to enter the Work-house.

Men who were idle, therefore, sought some work but this made considerable inroad on private relief. So, in 1796, this Work-house Test was abolished and it was expressly stipulated that refusal to enter a Work-house should not be a ground for withholding relief and that the only test of destitution was the opinion of the Justices of the Peace.

The Allowance System and the Berkshire Plan.

75. In 1782, the Act that abolished the "Farming Out System" introduced what is known as "the *Allowance System*" by which only the old, the infirm, the poor, and those unable to work, were sent to the Poor House and the able-bodied poor were made to work near their own homes by the guardians who were to collect wages for them and apply the same towards their maintenance, supplementing any deficiency by a grant from the Relief Funds. The "Allowance System" reached its climax in 1795 when the "Berkshire Plan" was adopted. By this plan, all poor and industrious families whose income was deemed to be insufficient by the Justices of the Peace were to be paid out of the Poor Fund. In this manner "out-door" relief was freely given.

Administration lax—cost exorbitant—pauperism increased.

76. Thus during the latter part of the second period, *i.e.*, after 1782, the administration of Poor Relief became lax. This was due to the natural reaction that resulted from the barbarities that were perpetrated in the Work-house after "the Farming Out of the Poor" was introduced under the 1723 Act. The Administration since 1782 became so lax that the Poor Rate increased, and the expenditure rose so abnormally that it mounted up from £2,004,238 in 1783 to £7,870,801 in 1818. People became wholly dependent on Poor Rates, pauperism increased, and in addition to this, the labouring classes became pauperised and labour market crippled owing to the rigorous enforcement of the Settlement Law and the introduction of the Allowance System. As each Parish had to support its own poor, the persons who did not belong to the Parish were actually driven out from there to the Parish to which they belonged. Thus, immigration of labour was hindered, and what small labour was available, went to the rescue of Poor Law under the Allowance System, for, under that system, the labourers could get more money than as independent workers. The situation became so bad that society was on the verge of the breaking point.

Poor Law Commission of 1830.

77. It is at this stage that the Poor Law Commission of 1830 was appointed to effect radical reform in the Poor

Law System. The result of the effort of the Commission was the Poor Law Act of 1834.

78. The third period of the Poor Law System began from the Act of 1834. In that period, the principle of Less Eligibility was introduced and the administration of Poor Relief centralized. Third period, from Act of 1834.

79. Till 1834, the administration of Relief was lax, especially so, when the Allowance System was in force. At that period as Canon Barnett says, "Relief offered a better living than work." The Reformers thought of introducing a principle by which "The position of the person relieved should be less attractive than that of the workman." That principle is known as the principle of Less Eligibility. At first, it was applied by making the relief as deterrent as possible, but in the latter part of Nineteenth Century, humanitarian ideas prevailed and the aim of Poor Relief was to develop self-respect and restore the idea of the dignity of work in the inmates of the work-house. Principle of Less Eligibility.

79(a). Prior to 1834, the unit of administration was the Parish and in each unit Poor Relief was under the supervision of the Justices of the Peace. The Act of 1834 enlarged the unit from the Parish to the County and Poor Relief in each County was administered by the Board of Guardians subject in important matters to the control and guidance of the Central Board of Three Poor Law Commissioners constituted by the Government. It is this Act, with amendments that now forms the Code of Poor Law in England. The amendment of 1930 abolished the Board of Guardians and the Local Authority was vested in the County Councils and the Central authority in the Ministry of Health. Administration centralized.

80. By this change, uniformity of administration and better control were secured throughout the kingdom, and the Poor Law System became a State System, yet, the State did not interfere *with the details of relief administered in the counties, by the county councils.* Poor law, a State system.

81. This, in brief, is the history of the Poor Laws in England. England takes care of its poor by means of the Institutional System of Relief, which is otherwise known as Indoor Relief given under the Work-house System. The darkest period of the Work-house System was from 1723 to 1782 when the Farming Out System was in vogue. This was replaced by another system known as the Allowance System which was in existence from 1782 to 1834. This system also was abolished in 1834, and a set of Reforms was instituted by vesting the control of Summary.

relief in a Central Authority, by introducing the principle of Less Eligibility, by extending the unit of the relief area and by recommending classification of Work-houses, *i.e.*, separate Work-houses for each class of paupers. The classification scheme inaugurated by the Act of 1834 was being extended very slowly, because it involved a large outlay to build different institutions for different classes of destitutes; but the agitation for classification was persistent because it afforded opportunities for curative and preventive treatment, and so, in slow degrees, the destitutes were being lodged separately and were being treated according to their need and capacity from the year 1900 onwards.

Relief to children.

82. Prior to 1834, the children were the most neglected class under the Poor Law, but since 1834, the policy has always been to educate them to attain independence. The "Majority Report of the Royal Commission on the Poor Laws" contains the summary of the conclusions arrived at by them in respect of children: "We condemn the maintenance of children in Work-houses, that is, in institutions where there are adult paupers. We believe that the other systems of training, namely, the Barrack Schools, Scattered Homes, Grouped Cottages, Boarding Out, have given and will continue to give, under proper supervision, good results. So far as we have been able to discover, the children trained and educated under each of these systems do not relapse into pauperism in any appreciable number. Though the results of the proposed Cottage System are satisfactory, the cost per unit educated is in many cases far too high and more than what should be spent. Boarding out, we believe, can be developed and we strongly recommend it should be, but extreme care must be taken to associate adequate supervision with its extension and to ensure the sufficiency of the amount paid. We recommend that steps be taken to secure that the children be medically inspected from time to time. We suggest that a system of Day Boarding Schools in populous towns be established much on the same plan as the existing Day Industrial Schools."

Reforms slow even after 1834.

83. Thus it is seen that after the Act of 1834, reforms were being effected gradually and that too at great cost inasmuch as all reforms had to be centred round the Work-house System. Gillin and Blackmar in their "Outlines of Sociology" say that "although England possesses the most elaborate State Poor Relief System in existence,

no nation has greater burdens to bear from pauperism." This is because, in the words of Gillin and Blackmar, "the nation still suffers from the evils of a previous short-sighted policy." This "short-sighted policy" consisted in adopting the system of Institutional Relief not based on scientific and humanitarian principles.

Other features.

84. Now, we turn to the other special features of the Relief System recently developed in England.

Charity Organisation Societies.

85. Apart from the Poor Relief Institutions established under the Poor Law, there are a number of institutions in England which have been started under private agencies. In spite of the public and private agencies for the relief of the poor, misery and destitution seemed to increase. Thinkers in England felt that closer co-operation was needed between the Poor Law Authorities and the dispensers of private charity. Organization and co-ordination of public and private sources of relief was thought indispensable to prevent the spread of pauperism and the wholesale demoralisation of the poorer classes. Accordingly, Mr. Goschen, the then President of the Poor Law Board, the Bishop of London, the Earl of Shaftsbury, Edward Denizen and others took the lead in organising a voluntary Society which should bring about effective co-operation, between private charities and poor law officials, and amongst private charities themselves, so that fitting action be secured in all cases to repress mendacity. This was called the London Society for Organizing Charitable Relief and Repressing Mendacity—a title which was soon popularly abbreviated to the Charity Organization Society which is the crown of the English system of public and private philanthropy. This Society is not primarily a relief-giving organization. It exists to correlate and systematise the activities of relief-giving agencies already in existence. The aim of the Society is to cure poverty by the rational co-ordination of the charitable efforts of individuals, private associations and public authorities, by securing intelligent action in each case based upon a careful investigation of the facts and by the rehabilitation of the individual through encouragement in habits of independence, thrift and industry. This investigation, if properly conducted, accomplishes three things: (1) it reveals the causes of distress, (2) it shows in what way help can best be given, (3) it detects the imposture if any and protects the giver. The facts ascertained through investigation are carefully

recorded and filed in a Register of Cases in the Central Office. The London Society consists of a Central Committee with four District Committees. The Central Committee has general supervision of the work of the Society, specially of the District Committees. It endeavours to bring into systematic co-operation all charitable institutions and agencies, both public and private. It seeks to improve the administration of charity in every way and to diffuse knowledge concerning the proper methods of relief. The District Committees are the local branches of the London Society established for the purpose of carrying out in the District the practical work of the Society. Their function is to receive, investigate and treat all applications for relief referred to them in their respective districts. For the performance of their work, they have executive officers. Sometimes a paid secretary is appointed but generally the work is in charge of one or more honorary secretaries. In addition to the secretary, there are one or more paid investigating agents or enquiry officers. Thus the work of these Societies is thoroughly constructive, being both preventive and remedial, and so is a necessary complement to the work done under the Poor Law System of England.

The Social Settlements in England.

86. The highest expression of modern preventive philanthropy is to be found in the Social Settlement. The Settlement idea briefly is that in order to help the poor, one must live amongst them and share their life. The first Settlement in England was established in 1885 in memory of Arnold Toynbee and it is called the Toynbee Hall. The leading spirit in its establishment was the Rev. S. S. Barnett. Here a colony of university men took up their residence not merely to lecture and to teach but chiefly to mingle freely with the poor in a social way to share their life and to become in all respects one with them. The activities of the Settlement are predominantly educational. Not only regular courses of instruction in nearly all the useful and liberal branches of knowledge but also a series of lectures by public and literary men are given. It is chiefly as a Civic and Social Centre that the Settlement fulfils its highest function. Healthful entertainments of all sorts are provided for the people; and meetings are held at which political, economic and social questions are discussed whereby civic consciousness is awakened. Hence such Settlements are justly entitled to the first place among Preventive Institutions.

87. It is of special significance to note that women have been given an important place by legislation in all the Poor Relief Committees established for the administration of Poor Relief in England. Women as Public Relief Workers.

88. Thus the defects of the Poor Law System are being rectified in England by such Societies as the Charity Organization Societies and the Social Settlements which are worked on scientific and humanitarian principles. Conclusion.

CHAPTER VIII.

The Hamburg-Elberfield System.

89. Even in Germany, in mediæval times, the Church was the social organ for the relief of the destitute. Monasteries were the asylums of the poor and the priest was the administrator of Parish relief. After the Reformation, the Poor Relief was the affair of the Commune. Here also the first Poor Laws were harsh as in England, and severe and cruel measures, such as incarceration, flogging, branding with hot iron and slavery were adopted to repress beggary. Gradually humane methods were employed and a distinction was made between the unfortunate pauper and the sturdy beggar. Throughout Germany, the care for the poor is made a legal obligation. This obligation is enjoined on Communes, Municipalities and Communal Corporations. The method most generally in use is the administration of Poor Relief by a Central Board, which distributes individual cases to the care of a number of "honour officers." It is necessary for us to examine this system which has attracted great attention all over the world. Introduction of the system in Germany.

90. About 1765, there arose in Hamburg a new method of dealing with paupers and poverty-stricken people. Professor Busch organized a *Central Bureau and divided the City into Districts, appointing an Overseer or Superintendent* for each District. The helpless were taught to help themselves, work being provided where they could not find it; *people were forbidden to give alms at the door*, an industrial school was provided for the children, hospitals for the sick and, in fact, a general system was established *for the care of every one according to his needs* The Hamburg System.

and deserts. It worked a complete revolution in Hamburg. It drove out the paupers or put them to work. It relieved the distress of children and educated them to become self-supporting. It cared for the sick and repressed begging on the streets. This system worked well for some years, but when Hamburg developed into a big City, it could not work efficiently.

Elberfield System.

91. But this system was adopted in Elberfield with some modifications. The City was divided into sections or quarters and within the confines of each section were included about 300 people with not more than four paupers in any one section; over each section was placed an Almoner or Visitor with whom each needy person came into direct contact. It is to him that the needy had to apply for help, and only after full enquiry, help was given according to a minimum standard set down by law. The Almoner kept watch over the poor, helped them to secure employment and medical aid. The incorrigibles were reported by the Almoner for prosecution. The Almoner was appointed for three years. It was an honour office and was considered the first step on the ladder to political office in the Municipality and was made compulsory on pain of loss of the franchise from three to six years and an increased rate of taxation. Fourteen of the sections were organized into a District over which was an Overseer, whose business was to preside at the fortnightly meetings of the Almoners, to discuss the reports of all these Almoners and send the minutes to the Central Committee of Nine which was to supervise over the whole system in the City. This Central Committee met fortnightly on the night following the meetings of the District Committees. Indoor relief was controlled by this Central Committee. Under this system, efficient service was secured because there was the personal and intimate contact between the Almoner and the Beggar. The Almoner is the connecting link between the Poor and the Central Committee, having a personal touch, which is lacking in other systems.

The Hamburg-Elberfield System.

92. This system was further developed in Hamburg. Hamburg dropped the small district system of the Elberfield plan, and the Almoner was known as the Helper. The new Hamburg System enlarged the area of the District with a Superintendent at its head, who selected the number of his Helpers according to the need of the District. The Superintendent received applications for

aid and he assigned the cases to the person best fitted to handle them. Further, in this system, there is an Appeal Board, composed of the Superintendents of the Districts to discuss matters of general interest to all the Districts, and to take care of cases which need institutional relief. The Chairmen of these Appeal Boards constituted the Central Board which formed the Court of Final Appeal. It conducted investigations into conditions in the city bearing upon poverty, made general rules and regulations under which the various officers had to operate and decide the larger and more general policies in respect of poor relief.

The fundamentals of the Hamburg-Elberfield System.

93. Thus it is seen that in Germany also as in England, the administrative unit of the Poor Relief System was being enlarged from time to time, and each unit was being brought under the control of a centralized agency. But unlike in England, it had no State control. Each unit looked after its own poor in accordance with its own laws, and as such it had not one law like the Poor Law of England. Moreover, the main features of the general system was Out Door Relief, unlike that of England where it was Indoor Relief. In Germany, Indoor Relief was also given, but it was given only to those who needed institutional care, such as the old and the cripple and also to those who shunned work and could not be treated by out-door relief. The fundamental principles of the German system known as the Hamburg-Elberfield System are, (1) thorough examination of each dependent individual, (2) continued and careful guardianship during the period of dependence, (3) constant effort to help him to regain economic independence, and (4) Honour offices. With the single exception of the Chairman of the Central Board, who usually belongs to the higher class of salaried municipal officials, all the offices, including those of the Board, the District Superintendents, and also that of the Helper, are purely honour offices, *i.e.*, offices carrying no remuneration, which maintain and encourage the spirit of willingness to serve the State; and it is this selfless spirit that has made the system successful.

Business management.

94. The machinery of Poor Relief is complemented by a thoroughly organized business management. It is composed of a number of salaried officials forming a division of the Central Board whose work supplements that of the honour offices. Its duty is purely clerical:

to gather statistics concerning each individual receiving aid, to examine the proceedings of the Circuits and to bring to the notice of the Central Board any fault that may be discovered.

Finance.

95. So far as *finance* is concerned, the general principle is that a Commune is required to relieve its own Poor. The first duty of the Commune is to help a citizen in his misery wherever he may happen to be at the moment, and later on, it will be determined whether the Commune, or the State or the Empire or some Fund that has to pay the cost. Even a foreign beggar is helped at the cost of the State. The wealth of the Church and Ecclesiastical Orders, and the wealth of the community at large, are utilised towards poor relief. This is because there is a legal obligation on every German to take care of the poor. The law even provides for the erection of institutions for the defectives by the united efforts of several Communes. Hence the German Communes do not depend upon any special taxation to meet the expenses of Poor Relief.

Private organization.

95(a) Although German Cities have an admirable public system of individual treatment, yet there are a number of private organizations which take care of the defectives and those " poor who are ashamed to beg. " The leaders of the public and private charities are fully in accord to proceed in their respective ways upon a common plan to give relief to such poor.

Poor Laws in Germany.

96. Finally, the proper administration of the Poor Relief System depends, in the words of Henderson, on " wise poor laws ". The work, of all the honour offices, the Central Board, the Superintendents, the Helpers, and the business arrangement is carefully regulated " by wise poor laws and by instructions to suit local conditions." It is on this principle that the original Hamburg System was modified and improved upon by the Elberfield System, which later was again improved upon by Hamburg without in any way changing the fundamentals of the system of poor relief.

Care of children.

97. Special attention is given to children by relief organizations. Whenever a child is received into a Charitable Institution, its personal history is fully enquired into. Parents are dealt with severely if they are found to have wilfully neglected their children—they are even prosecuted. If possible, the child is sent back to its parent and helped by out-door relief. Only when the

domestic environment is such as would expose the child to too great a danger, the child is cared for by public charity. At first, the child is placed in an Institute, which serves the purpose of a temporary home, and is carefully observed, and every effort is made to determine whether it may be sent to an orphanage or to a private family. Orphanage work also is on the basis of a family home. All care is taken to educate the child, and make him a fit and earning member of society. Cases of morally imperilled children, who are uncared for and neglected, are brought to the notice of the Court and the Court disposes of such cases by ordering the custody of the child to proper care.

Summary.

98. This, in brief, is the principle of the Hamburg-Elberfield System which is being adopted with success in a number of larger cities in Germany and other parts of the world, including England and America. Under this system, relief is given to the poor in their own homes, after careful inquiry and under proper surveillance. The object of the relief is to help the poor to help themselves. It is only the destitutes having no homes, the uncared for, the old and the cripple that are kept in institutions. In addition, those who shun work, and who cannot be rectified by out-door relief, are also taken under institutional care, and are taught under the strictest possible discipline to work for their living. Thus the aim of the German System of relief is to educate beggars to work for their living, and not to create parasites in society. Each German contributes to the Scheme of Relief not only by offering his services when required, but also by giving his mite towards the funds.

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PART III.

Our Scheme.

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CHAPTER IX.

THE BASIS OF OUR SCHEME AND ITS CHIEF FEATURES.

The materials for the construction of the scheme.

99. We shall now briefly survey the ground so far traversed, before we take up the constructive portion of our work. We have shown the root-causes that lead to beggary, and explained how this problem of beggary is intimately connected with the progress of civilization. We have also noticed that as beggary is a social disease which infects society as a whole, it is the duty of the public to cure it by organizing relief on scientific principles emanating from humanitarian ideas. In order to find out how such a problem is being handled in the West, we have given a brief survey of the Poor Relief Systems prevailing in England and in Germany. Further, we have also before us the statistics collected by the Census Superintendent in 1941 which gives us a graphic picture of the nature and extent of the Beggar Problem that we have to solve. Finally, we have the opinions and suggestions of the public in Mysore as to the manner in which beggary could be prevented in our State.

Beggary to be prohibited and Religious mendicancy regulated.

100. The opinion of the public is unanimous on the point that beggary must be prohibited in our State, and the majority is emphatic that this could only be done by legislation but that without providing adequate relief measures for the beggars, legislation should not be enforced. Hence we have resolved that legislation should go hand in hand with relief measures. As regards religious mendicants, public opinion is in favour of partial prohibition, but even in their case, the public feel that if they constitute a nuisance, they should also be prohibited from begging and so they advocate that religious mendicants should be allowed to beg under certain conditions. We have agreed to this, and have provided for it in our Bill.

Scheme of relief to be controlled by Governme nt.

101. The trend of the public opinion, including that of the Municipalities and Local Boards, is that no scheme of beggar relief can be a success, until and unless it is directed and controlled by Government. It should not be misunderstood that the public do not want to

shoulder the responsibility of affording relief to beggars. The Local Bodies such as the Municipalities and District Boards state that they are also responsible for the beggars in their area and that they along with the citizens will bear that burden. But both the people and the Local Bodies are definite in their opinion that if the Government undertake to direct and control the scheme, not only the Local Bodies but also the public will willingly co-operate with them in their effort to relieve the distress of suffering humanity. We concur in this view and it is in accordance with the English System. In England, the control of poor relief was changed from the Local Authority and was vested ultimately in the Ministry of Health in order to give continuity and uniformity to the System of Poor Relief.

Repatriation of non-Mysorean beggars.

102. We have seen that there are a number of non-Mysoreans amongst the beggars in our society. The public feel that all of them should be repatriated, and their influx prevented. We agree with this opinion as it is equitable that each State or area should look after its own beggars.

Financial aspect.

103. As regards the financial aspect of the scheme, though the majority amongst the public is for taxation of some sort, yet there is a decent percentage of opinion that is wholly against it, on the ground that the poor raiyat is already burdened with taxes and no additional burden, however slight, should be thrown on him. They feel that poor relief should be from grants given by Government and Local Bodies. They also think that subscriptions and donations will flow in, if a Central Committee for the collection of funds is formed under the control of Government and that Muzrai funds allotted for poor feeding and like purposes be diverted, wherever possible, for the administration of relief to the poor. We also feel that the poor raiyat should not be made to bear the burden of providing for beggars, because it is a problem peculiar to the cities and so we have provided for taxation as a last resort on items other than land and buildings.

Relief to be given on humanitarian grounds

104. Every one feels that the institutions for the relief of the beggars, and the treatment to be given to them should be on humanitarian grounds, and wherever possible, the Home atmosphere should be provided for the inmates. We entirely agree with this view and we have based our scheme on these lines.

105. These are the findings arrived at by the Committee, on the strength of public opinion. Our scheme is, therefore, based on broad humanitarian grounds but unless it is regulated by scientific principles, it will not be a success, and so we shall now direct our attention to the principles on which our scheme is to be based. Regulated by scientific principles.

106. The administration of Poor Relief in England and in Germany discloses two methods, under which the poor are being taken care of by Society. The English system is based on Institutional care, whereas the German system is worked on the Individualistic basis; in other words, the main characteristic of poor relief in England is what is known as Indoor Relief, and in Germany, as Outdoor Relief; but no system of poor relief can be perfect without having both the methods of relief and so in England, in some cases, help is rendered by outdoor relief, and in Germany, by indoor relief. The two methods of poor relief—indoor and outdoor reliefs.

107. We have also seen that it matters little if relief is administered by the outdoor or the indoor method, but if relief is to be effective and of lasting benefit, it should not be administered under schemes based on cruelty or undue kindness. We have seen how in England, in the words of Canon Barnett, "the repression policy (based on cruelty) failed because it was not humanitarian; the humanitarian policy (based on undue kindness) failed because it was not scientific; the scientific policy is failing because by institutionalism, individualism is crushed out". Thus, in order to develop on proper lines, the individualistic characteristics of the beggars, we have suggested that our relief system should be based on scientific principles emanating from humanitarian ideas. Principle of Relief.

108. We, therefore, propose to deal with our beggars on the Individualistic basis of the Hamburg-Elberfield system under which (1) careful investigation is conducted into the cause of distress, (2) adequate relief is given to get rid of that distress and (3) the distressed are enabled to regain their independence. Canon Barnett aptly describes the principles which we intend to adopt in our scheme for the dispensation of relief. Those principles are—(*a*) "The treatment of the poor should be adapted to the needs of the individual and should be governed by classification (and this can be done by careful investigation into the cause of distress). (*b*) The processes of help should be preventive, curative and restorative, (and this is what The Individualistic system.

is meant by adequate relief). (c) Effort to be made to foster the instincts of independence and self-maintenance amongst those assisted (and this is the aim of adequate relief)."

Institutional care.

109. From the Statements appended to this Report, it is seen that in Bangalore and Mysore Cities alone we have to deal with 2,835 able-bodied beggars who are above the age of 21, and 666 of the age of 21 and below. We also find that we have to look after 1,550 infirm beggars in Bangalore and Mysore Cities above the age of 21, and 108 of the age of 21 and below. In the category of the infirm beggars, we include the blind, the lame, the mad, the deaf, the dumb, the paralytic and persons suffering from diseases which render them unfit for work. The above figures are only of persons who are Mysoreans. Nearly all of them have neither occupations nor habitations of their own, living as they do in streets, lanes and by-lanes. It, therefore, inevitably follows that the relief to be provided for these beggars is only by means of institutional care, as is done under the English System.

Application of the principle of Less Eligibility.

110. But while offering relief, care must be taken to see that relief should not provide a better living than work nor should it be of a type tempting workers to feel that instead of earning their living by honest toil, they could easily obtain food, shelter and clothing by entering a Relief Home. The institutions under our scheme are not to be places where the beggar is pampered with the three primal needs of food, shelter and clothing for the mere asking, but our Relief Homes, like Nature, will have to be the Schools, where the Great Lessons of Life are to be taught. The great lesson that Nature teaches every human being, in the words of Dr. M. N. Dhalla, in his "Homage Unto Ahura Mazda" is that "Life is Duty" and that "Life is a pledge to the Giver of Life, to do Life's Duties". It, therefore, follows that Man has not only to perform his duty towards himself, but he also has to perform his duty towards others, and the neglect of either of these duties will, in the words of Kautilya in his *Arthashastra*, bring "confusion and the end of the world itself." If, in a family, the parent neglects his duty towards his children, there will be "confusion" in the family; not only the child will be hurt, but the parent also will be affected by the untoward conduct of the child. In the same manner, we have neglected the beggar and

as such we have brought about "confusion" in society, which not only imperils the life of the beggar, but also imperils the life of society. It is, therefore, incumbent on us to create order in society by bringing orderliness in the life of the beggar. This can only be done by discharging our duty with parental care towards the beggars. Beggary is a social disease, and a disease is cured only by adopting curative and restorative measures and it is these measures which we have to adopt in our institutions to restore the beggar to his normal state of health. Hence our institutions will have to be schools where a beggar is taught to lead a disciplined life under parental care and to realize the truth that he cannot have anything without work. It is in this way that we are to apply the English principle of Less Eligibility in the Relief Homes.

Ashakta Poshaka Sabha achievement of Voluntary Work.

111. But no scheme of poor relief can be effective unless it has a band of voluntary and zealous workers to work it out. We lay emphasis on the German System of "Honour Offices," and we are sure that in Mysore there will be no dearth of voluntary and zealous workers to occupy these "Honour Offices". We have got a concrete instance before us as to what can be achieved by selfless and zealous workers—that is, the institution in our midst known as the Ashakta Poshaka Sabha. It was started by a band of three clerks of the Forest Department, who were moved by the heart-rending sight of young and able-bodied beggars eating what was left on the leaves thrown out on the streets by the well-to-do persons. They began to feed some beggars once a month out of what little they could spare from their pay, and thereafter they enlisted the sympathy of other officials of their Department and formed a Committee known as the Ashakta Poshaka Sabha on 13th August 1923. By their selfless work, they attracted the attention of outsiders and gave their first feeding at a cost of Rs. 14-8-0 on 30th September 1923. When the public saw this good work done by this selfless band of workers out of love for suffering humanity, funds and workers poured in, and they continued their work of feeding, clothing and sheltering the beggars in a rented house. Not only the officials were attracted by the work that these selfless workers turned out, but institutions like the Muzrai Department, the City Municipality and the Civic and Social Progress Association began to give grants ranging from Rs. 25 to Rs. 50 per mensem. By publishing

their activities in newspapers, they received liberal donations from the public—not only from Hindus, but from Christians, Parsees and Muslims also, so much so that they had a habitation of their own by 1931. They were not quite satisfied by looking after the old and the cripple; so, they extended their activities towards orphans, and by May 1935, they started orphanages in two buildings of their own. Thus in the short span of 8 to 12 years, these three workers, succeeded in having three grand buildings in a beautiful compound where about 50 Ashaktas are maintained, and nearly 30 orphans trained. The Ashakta Poshaka Sabha is a standing monument of what has been achieved by selfless work within a short space of eight years in respect of poor relief.

Central Agency to organize Relief.

112. Thus the success of Ashaktha Poshaka Sabha is clear proof of the fact that Mysore has workers who place service before self. But the work of such workers is more effective and fruitful in the West, because there they have learnt at a great cost the secret of organized work. We do not lack in zealous and selfless workers, we do not lack in funds, but we do lack in a system of organized relief. If we start an organized relief system under a Central Agency, in order to give continuity to the policy on which our system is based, and the moral impetus to the workers to do their work effectively, our success is assured.

Aim of our relief.

113. So our relief system is to be organized and controlled by Government, and worked out by a band of zealous and voluntary workers. It is a system under which the Government and the public will have to work hand in hand to alleviate the sufferings of humanity. The aim of such a relief system should, therefore, be educative. Canon Barnett in his inspiring book on "Practicable Socialism" has stated that "if the applicant (in our case the beggar) be idle, the State must develop in him interest for work. It must, therefore, detain him, perhaps for years, in a workhouse or on a farm; but not to do dull and dreary labour at stone-breaking or oakum picking. It must give him work which satisfies the human longing to make something and opens to him the door of hope. If the applicant (the beggar) be ignorant and workless, it must teach him, establishing something like day industrial schools in which the man would learn and earn, but in which he would feel no desire to stay when other work offers. The sick, by

Convalescent homes, by the best nursing, should be, as quickly as possible, made fit for work. The children must be absorbed into the normal life of the population and helped to forget that they are paupers".

(a) Legislation and (b) Relief Homes.

114. Having this aim in view, we have framed a Bill, under which begging is made an offence, but we have provided that our Bill should be made operative only in places where facilities exist, or could be made for the relief of the beggars dealt with under our Bill. We believe in careful investigation before a beggar is treated in the institutions, and we have provided for this in the Receiving Centre, where the beggar is classified and thereafter sent to the institution best suited for him. We have not made our institutions of the type of a workhouse, because such an institution is not only costly, but also unsuitable for the beggars. We have based our institutions on the village community type, where we may be able to create as much as possible the home-atmosphere, but under strict discipline, and teach the beggars the great principle, that Life demands, that one should work, to secure what one needs.

The angle of outlook on the problem.

115. As stated before, this task is a stupendous one, but the moment people realise and are convinced of the truth that beggary is a social disease infecting society, and disturbing its equilibrium, their civic conscience will be at once awakened, and efforts will be made to get rid of it. But their efforts should not arise out of fear or hatred but from love and sympathy. In the words of Canon Barnett, "the reformers of to-day see that the people who are weak and poor *are not altogether suffering the penalty of their own faults*". Thus, as already noted by us more than once, *a beggar is a social product* and as such society owes a debt to him. Hence our service towards the poor should be obligatory. It is on this principle that the "Honour Offices" of Germany are based. Thus the efforts to be made by the public to get rid of this social disease must arise out of love and duty towards the beggar. It is for this reason that all religions enjoin on us to help the poor. If we look at the problem of beggary from this angle, then our task will be lightened and our problem rendered easy.

CHAPTER X.

THE BILL.

The Bill.

116. We have shown in the previous chapter the basis and the chief characteristics of our Scheme. From this chapter onwards, we shall discuss each of the important features of our Scheme—beginning with our Bill.

Not modelled on any Act in force in respect of Poor Relief.

117. Our draft Bill is found in Appendix F. In no Indian State except Hyderabad, is there a law to prevent beggary. In Cochin, the Vagrancy Bill was proposed, but was not accepted. Baroda has now formed a Committee like ours to consider the beggar problem. Travancore has no legislation in this respect, but there exists in Kottayam a private organization known as the Beggar Relief Centre. In British India, we find that the Madras Government have amended the Madras City Police Act to control beggars. Bombay also has no Poor Law, but the Government there have sought to control beggary by amending the Bombay Children Act, the Bombay District Police Act and the Lepers Act. In Bengal, the Government have passed an Ordinance recently and now the Vagrancy Bill is being pushed through the Council. In Nagpur, there seems to be a Society for the elimination of beggary and in Ceylon, there is legislation to deal with beggars. Our Bill is not modelled on any Act in force in respect of poor relief; but it is based on broad humanitarian principles.

Religious mendicancy permitted under license.

118. Its object is to "put down" beggary in the Mysore State. Hence beggary as a means of living is prohibited. But we have permitted religious mendicants to beg under a license granted by the Central Relief Committee on the recommendation of the Head of the Religious Order to which they belong, provided they beg without causing nuisance to the public.

Begging—a cognizable offence.

119. We have empowered Police Officers and also officers employed under the Bill to arrest the beggars and thus begging is made a cognizable offence.

Aim—not penal but educative.

120. But the Bill cannot be made operative in any area, till relief is provided for the beggars, as the aim of our Bill is not penal but educative.

After arrest taken to Receiving Centre.

121. As soon as a beggar is arrested, he is taken to the Receiving Centre, where the officer in charge of that Centre makes careful investigation and if it is

found that the beggar has no resources to live on, then only he is sent to the Magistrate who, after summary enquiry, releases him or sends him to the Receiving Centre with a declaration that he should be taken care of by the Beggar Relief Authority.

Beggar when released.

122. We have also provided in the Bill an opportunity for a beggar to live, if he chooses, in his own home, provided he gives an undertaking, with or without a surety, either to the officer in charge of the Receiving Centre or the Magistrate, to the effect that he would not beg in future.

The Incurables to be taken care of by Government.

123. Further, a beggar who is suffering from a loathsome, incurable or contagious disease is also to be arrested and sent to the Receiving Centre and the procedure prescribed under the Bill is also applicable to him. But he is not to be lodged in any of the institutions under our scheme as it is the duty of the State to take care of such beggars in institutions altogether separate from those established under the Bill. A leper, if he begs, comes under the purview of the Bill but will be dealt with under the Leper Act.

Non-Mysoreans to be repatriated.

124. We have provided for repatriation under the Bill, on the principle that each State or area should look after its own beggars. So all non-Mysorean beggars will be sent to their respective places under the orders of the Magistrate and at Government cost.

Care of real destitutes.

125. Hence, only the uncared for destitutes, the old, the infirm and the physically disabled persons who cannot be, or are not, taken care of by their relatives, if any, come under the care of the Beggar Relief Authorities.

Cost of maintenance.

126. We have provided in the Bill that if a beggar has a relative, who is legally or personally liable to maintain that beggar and yet that relative refrains from discharging his duty, the Magistrate may order that the cost of maintenance to be incurred by the Beggar Relief Authority be recovered as fine from the property of the beggar or the person or persons responsible for his maintenance.

Classification of Beggars.

127. Thus, the Magistrate is to send only those beggars who need the care of the Beggar Relief Authorities to the Receiving Centre, where they are classified, according to their needs, and thereafter sent to the institution best suited for them. We shall give more details in a separate chapter about the Receiving Centre.

Relief curative, preventive and restorative.

128. The institutions where the beggars are lodged and taken care of are discussed in detail in separate chapters to follow. But here, we only state that the relief administered in these institutions is based not only on "curative" but also on "preventive" and "restorative" measures, coupled with strict discipline, so that a beggar when he leaves the institution will feel it *infra-dig* on his part to beg.

Discharge.

129. It is only when the beggar undertakes to desist from begging or is found capable of earning, that he is discharged by the concerned authorities.

Punishment.

130. Under our Bill, the beggar is not imprisoned for begging, nor is he imprisoned if he begs even after he is first discharged. It is only when the beggar is either found incorrigible, or refuses to obey an officer arresting him, that he is imprisoned. But abettors are punished, in the first instance alone, by imprisonment.

Protection to Officers.

131. We have afforded protection to officers acting in good faith under the provisions of the Bill.

Revision.

132. We have also provided for revision against the orders passed by a Magistrate to the District Judge who is empowered under the Bill to go into the legality and propriety of the order of the Magistrate and the decision of the District Judge thereon is made final.

This machinery to be worked by a Central Committee under the control of Government.

133. This is the machinery by which a beggar is prevented from begging. It is worked by a Central Committee consisting of officials and non-officials but, the Government, by the wide rule-making power vested in them, have a hand in controlling and directing its operations. By this system we have provided for continuity and uniformity in the administration of Relief to the poor.

Central Relief Committee.

134. The supervision, direction, and control, of all matters relating to the administration of relief over the whole State are vested in this Committee to be constituted by Government. This Central Committee is termed in our Bill, the Central Relief Committee.

Its powers.

135. Thus the Central Relief Committee can establish, manage and control all institutions, appoint officers, constitute local committees and sub-committees, have control over those committees, enforce discipline in the institutions, acquire properties, make rules and bye-laws for the administration of relief, raise subscriptions for the relief of the beggars, settle disputes and do all such things incidental to the administration of relief—but all these

powers are subject either to the approval of Government, or to the rules framed by Government in this behalf.

The constitution of the Central Relief Committee.

135(a) The personnel of the Central Relief Committee may consist of not less than 12 members, both officials and non-officials, but the non-official element shall be more than the official. While selecting the members of the Committee, Government shall give due representation to the interests of Local Bodies, such as Municipalities and District Boards; of labour, agriculture, industry, religious and charitable organizations and such other bodies or persons who take part in sociological work. We suggest that Government may select two lady members to represent the interests of women. The Chairman is to be nominated by Government from amongst the members of the Committee, and the Secretary to be appointed by Government, need not be a member of the Committee, but should be a full-time officer. The term of the Committee may be for five years.

Local Committee.

136. For each local area, there should be a Local Committee to administer relief to beggars in that area, but subject to the Central Relief Committee and the rules framed under the Bill.

Its personnel.

(*a*) The personnel of this Committee should not be less than seven, one of them being a woman. As far as possible, all important local interests should be represented on the Committee, including those of Municipal and District Boards. The Chairman of the Committee should either be the Deputy Commissioner or the Municipal Commissioner or the Municipal President as recommended by the Central Relief Committee and approved by Government.

Its term.

(*b*) Its term should be co-extensive with that of the Central Relief Committee.

Its powers.

(*c*) Each Local Committee will be responsible for the administration of relief in the area within its jurisdiction. The institutions in the said area will be under the direct control of the Local Committee but its administration will be subject to the control of the Central Relief Committee.

Sub-committees.

137. The Local Committee may, if necessary, apply to the Central Relief Committee for the formation of Sub-Committees in the areas of their local jurisdiction to assist them in their work, and the Central Relief Committee may appoint such Sub-Committees. The principles followed in the formation of the Central and Local Committees,

may, as far as possible, be also followed in the formation of these Sub-Committees. The powers of the Sub-Committees should be determined by the Central Relief Committee.

Administration of Relief.

138. Thus the administration of Relief to the beggars is carried on by the Central Relief Committee with the Local and Sub-Committees under the guidance and control of Government. These, in brief, are the main characteristics of the Bill. We have not touched on other minor details. But there are two other features of the Bill, *viz.*, Finance and the Visitors Board, which will be dealt with in the subsequent chapters, for they require a detailed examination.

CHAPTER XI.

Receiving Centre.

The place of Receiving Centre in the scheme.

139. The Receiving Centre is one of the most important of our Poor Relief Institutions. It is an institution for the reception and temporary retention of beggars brought there either after arrest, or under the orders of a Magistrate. It is not only an enquiry and eliminating office, but also an office which classifies beggars and sends them to institutions best suited for them.

Officer of the Centre.

140. The officer in-charge of the Receiving Centre has very responsible duties to discharge. It is he who first comes in direct contact with the beggar. His duty mainly is more or less like that of the Almoner of the Hamburg-Elberfield system. In our Report, we will call him henceforth as the Helper. Just as one of the duties of the Almoner or Visitor of the German system is to go into a thorough examination of each individual, our "Helper", as soon as a beggar comes before him, will have to examine him in detail, to find out if he really is a destitute or a mere impostor.

His duties.

141. As soon as a beggar is brought to the Centre, the Helper enters his name, description and the locality from which he comes, in the *Register of Cases* to be maintained in the Receiving Centre. Thereafter, the beggar is searched and an inventory taken of his belongings, if any. The Helper then records his history by putting searching questions regarding his antecedents, his relationship, etc., and tries to find out the real cause that has led him to beg. The Helper may also ask his subordinates to

make further enquiries in the locality where that beggar lives. Then he is subjected to medical examination and if he has any disease, he is at once sent to the hospital for treatment; but if he is free from disease and if the Helper is satisfied that he can work to earn his living and has taken to begging as an easy means for livelihood, he is directed not to beg. But if he pleads excuses for begging, then he is sent by the Helper to the nearest Magistrate within whose jurisdiction the beggar lives. But if such a beggar undertakes that he will desist from begging, then he may be released by the Helper after taking a bond from him. If the Magistrate, after the enquiry prescribed in the Bill, sends back the beggar to the Receiving Centre under a declaration that he is a beggar, then the Helper will detain the beggar in the Centre and after ascertaining further details if any send him to the institution best suited for his training.

Receiving centre to eliminate beggars.

142. Thus the Receiving Centre eliminates many beggars and only the real destitute or the person who cannot find work though willing to work, is made a burden on the State. Hence the Receiving Centre is the place for eliminating impostors, and classifying the beggars to be sent to the proper Relief Home.

Register of Cases.

143. The Register of Cases should be kept by the Helper properly indexed. It is of great importance because the history of each beggar brought to the Centre is recorded therein. This Register, like the Previous Conviction Register of habitual offenders, will show whether a beggar is or is not a habitual offender. When the beggar sent to a Relief Home from the Receiving Centre is discharged from that Home, the officer in charge shall send a copy of the Discharge Report to the Receiving Centre in order to make the Register of Cases maintained in the Centre, complete.

Every local area must have a Receiving Centre.

144. Every local area must have a Receiving Centre which is to work directly under the Local Authority, and it must be located within easy distance of the Magistrate's Court and a medical institution. In a local area, there may be more than one Receiving Centre, though there may be for the whole local area only one Relief Home for the several classes of beggars except those suffering from contagious diseases or it may be that at a particular place, the Receiving Centre may be attached to a Relief Home itself. This is a matter of detail to be decided by the Central Relief Committee; but what is most important is that no

local area should be without a Receiving Centre. For purposes of administration, a local area may be sub-divided, then each sub-division may have a Receiving Centre.

Detention in the Receiving Centre.

145. The Receiving Centre should be of a decent size having separate wards for men, women and children and also for those who are ill. The inmates in the Centre should not be detained longer than is necessary within which time, the Helper should complete all the enquiry that is enjoined on him under the provisions of the Bill. The infectious cases should not at all be accepted.

The staff.

146. The Helper who is the officer in charge of the Receiving Centre should have the assistance of a Matron who is to look after the female entrants and a full-time or part-time Medical Officer for the medical examination of the beggars brought to the Centre. He should also be given some clerical staff to maintain the Registers and to do the other writing work, and assistants to help him in his enquiry work. Attached to this establishment, men and women warders may be necessary to do the menial work of the Centre.

Honour Offices.

147. Of this staff in the Receiving Centre, that of the Helper and the Matron may be honour offices as in the German system. We are sure that these important offices can be filled up by retired officials or experienced non-officials or by young and zealous graduates of our University who can easily offer their services for such a noble cause. We might suggest in this connection that it would be advantageous if our University trains men in social service in its Settlement. We feel that Mysore will not then be wanting in trained men who will offer their services for these honour offices. In Germany, "it has become a tacitly accepted custom that the office of a Visitor in the Poor Relief Department is the first rung in the ladder of Municipal honour offices and no one can reach the more highly esteemed positions, who does not begin on the bottom rung". Such a system, may, in course of time, develop itself in Mysore also.

CHAPTER XII.

The Relief Homes under Our Scheme.

Beggars in the Relief Homes.

148. A beggar can enter the Relief Home only through the Receiving Centre—he cannot be admitted

there in any other way. It is only the Mysorean beggars who are taken care of in the Homes, and amongst them, only those beggars who are not suffering from any contagious and incurable diseases that are admitted. Thus we have to take care of the old, the infirm, the disabled and the able-bodied Mysorean beggars.

"Home atmosphere" in the Institutions.

149. We do not propose to establish Workhouses of the English type because in the words of Canon Barnett, "The Workhouse of England has disregarded human feelings, has broken up family life, has suspected poverty as a crime and has degraded labour with punishment." We, therefore, propose to have Colonies or Settlements in which we can maintain, as far as possible, the home atmosphere.

The scheme of Rajasevaprasakta T. G. Rama Iyer.

150. Rajasevaprasakta T. G. Rama Iyer, the retired Director of Agriculture in Mysore, has given, in his evidence before the Committee, a Scheme for the relief of beggars. A brief outline of this Scheme is as follows :—

(*a*) An Agricultural Colony of 50 to 100 beggars living on 25 acres of land;

(*b*) in natural surroundings, *i.e.*, in huts and not houses of brick and mortar;

(*c*) on the pattern of a village community;

(*d*) which provides work for everybody on the principle of Division of Labour—the able-bodied men doing hard work, the women doing such work as washing, sweeping, cooking, etc., the children also being engaged in some suitable work in which they are interested;

(*e*) agricultural work is easier than industrial work; hence the beggars may take to semi-irrigated farming, growing crops, such as *nati-ragi*, potatoes, onions, vegetables, chillies, etc., required for daily consumption. Cottage Industries as subsidiary occupations, such as, the charka from which clothing may be made and poultry farming may also be introduced;

(*f*) the initial expenditure for huts, implements, bullocks, clothing, etc., may work up to Rs. 2,500 which should be borne by the State and the recurring expenditure would be about Rs. 100 per month;

(*g*) in the course of six months, such a Colony may become self-supporting;

(*h*) to relieve the monotony of life, and to satisfy the roving habits to which the Beggars are accustomed, some recreation, such as *bhajana* performance, an outing once a week, visit to shandies, etc., may be provided for them;

(*i*) children may be sent to the nearest primary schools, and in their leisure hours be provided with some interesting work;

(*j*) the inmates may be given the duties of keeping order and discipline in the Colony, and their roving instinct be satisfied by making use of them to collect subscriptions and donations from the public on such days as *Ugadi* and *Deepavali*.

The colony to be on the Agricultural *cum* Industrial basis.

151. These are the main features of Mr. T. G. Rama Iyer's Scheme of a Colony on the basis of a village community, and this Scheme does appeal to us. But we would modify it a little and have a Colony of the Agricultural *cum* Industrial type, so that we can teach some of the minor industries to some of the able-bodied beggars who find agriculture an unpleasant task.

Vocational Institutes suggested by Mr. B. G. Appadorai Mudaliar.

152. No doubt, the Scheme of an Occupational or Vocational Institute suggested by Mr. B. G. Appadorai Mudaliar, Director of Industries and Commerce in Mysore, is a very good one but it is costly; and so, for the present, we may not take it up. Government have started the Occupational Institute already, and it may be made use of for such of the beggars as are fit and intelligent enough to learn a trade but we cannot launch a separate scheme on that basis. For the present, we propose that the Relief Homes for the beggars be of the Agricultural *cum* Industrial type.

The Colony—(*a*) Inmates

153. The Colony is to be on the model of a village community. It is meant only for the healthy beggar and not for those who are suffering from any infectious diseases. The able-bodied, the aged, the juvenile, the lame, the cripple and the blind beggars will form the inmates of this Colony.

(*b*) Location.

154. The Colony is not to be located in far off places, but in villages which should be within easy reach of cities and towns. It is also suggested that there are many unoccupied lands near Malvalli, Marconahalli, in portions of the Irwin Canal area near Mandya, Maddur and also near Bairamangala which are not infected with malaria. All these places are within easy reach of cities and towns, and our colonies may be established in these places or in any other suitable place in our State.

(*c*) Size.

155. The Colony should not be very large—neither should it be too small. It should be of the size to accommodate 300 beggars of all types. It is suggested that 25 acres of land would not only be sufficient to

accommodate 100 beggars, but also would be enough to provide them with land for cultivation, and also to equip the Colony with small cottage industries and recreation centres.

156. It must be like a village, pure and simple. Hence no brick and mortar houses be built, but huts only of various sizes under the block system. The quarters of the officer and the staff in charge of each Colony should be within reasonable distance from the huts of the beggars. (*d*) Village-like.

157. The main feature of this Colony is that it should be self-sufficient—all the inmates of the Colony to be engaged to do all the work that the Colony needs for its upkeep. Not only the able-bodied but also the aged, the women and the children will be made to do some work, according to their capacity. The family spirit is to be maintained and as such the family of a destitute beggar is to be lodged in one hut, and children, as far as possible, are to be with their parents. Females and males without any families are to be lodged separately but in groups. The main occupation of these inmates will be agriculture. Within the Colony, there will be cultivable agricultural land, where they will grow their own food-crops such as ragi, onions, potatoes, greens, and chillies, etc., by which they can maintain themselves; and every man, woman and child, the young and old, will be set to work. Not only will they grow their own food, but they will also weave their own cloth. Hence such cottage industries as cloth-weaving, mat-making, etc., will be taught to the inmates. As an incentive to work, it may be made remunerative, and the payment made on a graded scale. Out of the wages they earn, they should purchase at a nominal price the products they grow or manufacture, and out of these products, they are to cook their own food, have their own mess and make their own clothing. If they do good work, their wages may be increased, and the saving habit developed. By this method, the Colony in course of time may become self-supporting. (*e*) Main features of the Colony.

158. In addition, some sort of recreation may be provided to the inmates, such as *Bhajana* parties, which will not only keep them engaged during leisure hours but will also be an incentive to religious and moral training. In order to satisfy their wandering tendency, they may be given an outing once a week or a fortnight to some places of interest under proper surveillance, (*f*) Recreation.

(g) Discipline.

159. But the most important feature of the Colony is the discipline to be maintained and enforced therein. The life of the inmates should be regulated, and each inmate should be made to observe the rules and regulations of the Colony. They should be trained to a disciplined life, and any breach thereof should not be left unnoticed. But the disciplinary measures should vary with the character of the inmates and their age. In the case of invalids, the infirm, the aged, and the juvenile beggars, the infractions of the colony-rules should be corrected by reproofs, by withdrawal of permission to go out, or to receive visits, or to indulge in their pet habits such as smoking, etc. For the able-bodied also, those penalties may be enforced, as well as, reduction in their diet by one meal, and the severest punishment of solitary confinement, *i.e.*, not being allowed to go out, but confined to their lodging. These punishments should not be awarded in the way that prison punishments are awarded, but in a humane way, *i.e.*, the beggars should be made to realise that they have done a wrong; and it is only in this way that they can be brought round to obey the rules of the Colony. With a little tact and effective supervision by a zealous officer in charge, this scheme will work wonderfully well and not only the Home atmosphere will be maintained in the colony but also the love for work gradually created in all the inmates.

(h) Staff.

160. Thus, much depends on the officer of the Colony. The staff will be negligible because the inmates of the Colony themselves will look after the work to be done in the Colony. Some amongst them may be taught to do Police work as is done in the villages, and others, who may be carpenters, or blacksmiths or teachers, etc., may be made to teach the inmates the professions they know. The work that the inmates do may be, as stated already, remunerative, but on a graded scale. The "Honour Office" idea may be made to develop in each and every inmate of the Colony. Hence, so far as the staff is concerned, there is not much to spend. But what is required is that the officer in charge of the Colony should be a guide, philosopher and friend of the inmates of the Colony. If it is not possible to secure a person of this type to work on the voluntary basis of a Honour Officer, then it is worth while to spend money on him and to make him a salaried officer. He is to be the life and soul of the Colony. He should be a person who

is naturally inclined to work for the social upliftment of the poor. This idea of our Colony is something like the Social Settlement in England and in many other countries, the principle thereof being that in order to help the poor, one must live amongst them and share their life.

Beggar restored to normal life.

161. So our Colony must be of the type of a Social Settlement where the beggar will be taught the great truth that the normal life of a man is to earn his bread by the sweat of his brow.

Special ward for the treatment of the sick, etc.

162. Attached to the Colony, but at a place quite apart from it, there should be a ward for the sick and for persons suffering from diseases which require long treatment. These persons should be allowed to remain there and return to the Colony only after they regain health.

The Correctional Ward.

163. Amongst the able-bodied beggars, there may be the vagrant, the roguish, the dissolute types and also those who shun work and defy disciplinary rules. Such beggars should not be kept along with the others of better habits, for the simple reason that the better class of beggars may be influenced to follow the habits of the rowdy type. Moreover, they would be a source of danger to the inmates of the Colony, and discipline would be hard to maintain. The peaceful atmosphere of the Colony would be disturbed by them. Hence they should be kept away from the colonists, and the treatment awarded to them must be of a sterner type and of a longer duration, till they realize that the normal state of life of a person in society is that of discipline and work. As an incentive to work, the wage system on a suitable scale may be introduced for them, so that a desire for work may be created in them. For these types of beggars, discipline should be strictly enforced.

The Rescue Home.

164. The profligate women should never be mixed up with other women beggars. For them, there should be a separate Home to rescue them from their evil tendencies. It is through dire poverty and ignorance that many of these women fall. After they have undergone some training in an Institute like the Rescue Home and after they have been totally cured of their diseases, they may be admitted to the Colony where they would lead a better mode of life.

Colony for the mentally defective.

165. Dr. Govindaswamy has suggested that the mentally defective and also the insane beggars should be under the special treatment of a competent Medical Officer. As he says, an open area in some village near by

the Mental Hospital, with huts built thereon for the inmates, will be sufficient, and instead of spending money on large buildings, that money, if spent on the treatment of the patients, would be more useful and effective. This suggestion appeals to us very much and deserves the consideration of Government.

166. Such are the Relief Homes recommended for the relief of beggars under our Scheme.

CHAPTER XIII.

The Child Beggar.

The juvenile problem.

167. Under this category, we place not only the children up to the age of 12, but also young boys and girls up to the age of 18. We lay great stress on the special care to be given by the Government and the public for juvenile beggars. If we handle the juvenile problem with great care, then we may hope for the gradual elimination of beggary from our State.

Child problem.

168. It cannot be disputed that the development of the child is largely determined by the environment in which it lives. It is, therefore, very essential to see that a normal child is not developed into an abnormal adult to disturb the equilibrium of "a decent social life."

Mental defectives

169. The first step to take to prevent beggary from spreading is that mental defectives should, as far as possible, be prevented from reproducing their type. This may be done by keeping them apart from the other sex, at least till they are in a way cured. No doubt, as Dr. Govindaswamy says, the recommendation of the Brock Committee in England for "Voluntary Sterilization" might be familiarised by propaganda.

The State and the mentally defective children.

170. The mental defectives amongst beggars of the ages of 3 to 18 must be taken care of, as a matter of fact, by the State and with proper medical aid at the initial stage, there is every possibility of curing them. As suggested by Dr. Govindaswamy, if a Colony be started for them in one of the villages near the New Mental Hospital, the problem may easily be solved.

Parental care.

171. But the surroundings should be appealing to their mind and they must be under "parental" care which can be given to them only by trained women under the control of a capable medical officer. Educational and

Vocational training should also be a part of the scheme. What is most important is a Recreation Centre. Small parks with pleasant playgrounds are very powerful influences to restore the mind of a defective child to its normal state.

The normal child beggar.

172. As far as possible, a normal child beggar should not be separated from its parent. The family should be lodged in one hut. The children in such colonies may be kept under special observation and trained to understand the dignity of labour. In their spare time, they may be given some useful work. They must be sent to schools—not to special Poor Boys' Schools, but to the ordinary schools where the sons and daughters of the citizens of the State receive their education. But before doing this, they must be trained to adopt clean habits, and supplied with clean clothes. By freely mixing with children of the better class, they will get rid of their inferiority complex. All these children should at least be given education up to the primary standard, and then they must be given vocational training according to their inclination and habits. If a child beggar shows signs of taking up higher education, he may be allowed to do so. As far as possible, all children should get a Home atmosphere. Children without parents may be made to stay in a group with a foster parent, who may be one of the women inmates of the Colony capable of taking care of children of both sexes.

Religious and Moral Instruction: Recreation.

173. There should also be scope in these colonies for children for *religious and moral instruction* every week, and for older boys and girls, separate club-like organizations where they can freely mix and talk on various subjects so that their energies be directed in proper channels during leisure. There must be *recreation centres*—parks and playgrounds for the children to develop their body and mind in every way.

The English system.

174. As stated in Part II, children under the care of the Poor Law authorities in England are treated in the following manner:—

(*a*) *Group Cottage Homes.*—These consist of a number of cottages, each capable of accommodating 10 to 25 children under a Matron, the cottages being close together in the same area, with a school, and other buildings common to the homes. Most large towns have cottages of this type—each cottage having not more than 12 children.

(*b*) *Scattered Cottage Homes.*—In this system, the children are placed in cottages under matrons in different parts of the town, the children attending the Municipal Schools. This method is favoured as it brings the children into contact with the everyday life of society.

(*c*) *Boarding Out.*—This is admitted to be the best system when suitable foster parents are found. Experience shows that it is advisable to find homes where there are no children or only limited members in a family.

These principles of the English system can be well applied to children staying in our Colonies, where we can have Cottage Homes. The Boarding Out System may be difficult, but where families amongst the public desire to rear up children, this system may also be adopted.

Proper child training.

175. This may, at first sight, seem to be a difficult problem, involving expense, but if we are to eradicate beggary from our State, we must take special care of child beggars. Davis and Barnes in their "Introduction to Sociology" have said that "it seems quite probable that if our civilization should ever begin to build a social order around the needs of the child, we should have taken the initial step towards the elimination of poverty;" and they add that it is a stupendous task, but "it is an adventure of infinitely more worth than scaling Mount Everest".

Future rests on the child of to-day.

176. It is, therefore, the duty of the citizens of Mysore to come forth and offer their services in making the child of to-day into an useful citizen of to-morrow, for, it is on the child of to-day that the future of our State rests.

CHAPTER XIV.

Outdoor Relief.

Outdoor Relief in the scheme.

177. We have already stated that no scheme of Poor Relief could be perfect without the Indoor and the Outdoor Systems. So far, we have discussed the nature of Indoor Relief to be given under our scheme, because it is the relief generally adopted in a system which is based on Institutional care. We have explained why we have adopted the system of Institutional care. But even then, there may arise occasions which would

necessitate the dispensation of Outdoor Relief. This is the reason why in England Outdoor Relief is also given, though its system is based on the Indoor Relief method. Similarly, we too have provided for Outdoor Relief in our Bill. But this method of relief is to be adopted only in rare cases, and that too, with the approval of Government.

Cases where Outdoor Relief is necessary.

178. If in our Bill we do not provide for "Outdoor relief," then what about the persons who are real destitutes, but "are ashamed to beg" and actually starve rather than beg in the open street? What about the really poor students, who desire help for their studies? Under the Bill, we have "to prohibit persons from resorting to begging as a means of livelihood and to make provision for the relief of such persons." This may not preclude us from considering cases of distress which ultimately lead persons to beg. Mr. O. H. B. Starte, I.C.S., the Criminal Tribes Settlement Officer of Dharwar, in his report to the Government of Bombay dated 31st December 1925, has raised this identical question and has stated that "the begging question cannot be separated entirely from other questions relating to the treatment of the poor. As soon, however, as we start the work amongst the beggars, cases will arise where treatment other than that given in the institutions will seem to be desirable". How then are we to treat such cases, if not, by Outdoor Relief? We, therefore, feel that in cases where the person in real distress needs aid outside our system of Institutional relief, his case should also be considered.

Outdoor Relief at present.

179. Outdoor Relief is not something that is new to Government; but it is being administered by them from a long time, till the present day. The Chattram Savings Fund, the Prince Gulam Mahomed's Charity Fund and the Municipal Langarkhana are instances to show that the needy and the distressed are being helped by the Outdoor Relief method. Under the Chattram Savings Fund, cash doles to the infirm and indigent persons at the rate of Rs. 3 each per mensem are being distributed in the State. In the same way, the old and the infirm, the lame and the blind, the disabled and the incurables of either sex, are being helped by the Prince Gulam Mahomed's Charity Fund and the Langarkhana doles at 8 annas to Rs. 3 per mensem.

Outdoor Relief and poor students.

180. Thus, under our scheme, we may give Outdoor Relief in deserving cases, for example, to poor students who go out to beg for their fees, books, clothing,

etc. While giving Outdoor Relief, we must have in mind the method adopted under the Hamburg-Elberfield System ; otherwise, it may become a breeding ground for beggars.

Nature of Outdoor Relief.

181. Outdoor Relief need not always be in coin. It may be in kind, such as, grain, clothes, etc., or it may be in coin and kind. But this aid should be given after careful and proper enquiry and only to the deserving needy, who do not require institutional care but outdoor help, to prevent them from begging.

CHAPTER XV.

FINANCE.

India—a Land of charity.

182. When Rukn-ul-Mulk S. Abdul Wajid was examined and a question was put to him whether the rich and the poor should not be made to pay towards the maintenance of the beggar by way of cess on Education, or Railways, or surcharge on Income-tax, his reply was as follows :—"Absolutely not one man will object if it is for the purpose of helping the poor. An ordinary raiyat, if you go and tell him the purpose like feeding the poor, he will gladly pay" and continuing, he said thus : "I know their instincts and I say with authority on that particular point. If you say it is income-tax, they may not agree. If you say it is intended to help the poor, they will gladly accept." This statement of Rukn-ul-Mulk Abdul Wajid reveals one aspect of the nature of our people. As we have already stated, all religions enjoin help to the poor; and an Indian at heart is religious. That is the reason why India is called the Land of Charity. If we only bring home to the people the real purpose of our scheme, there will not be any difficulty for funds.

Propaganda.

183. So, the first thing to be done, in respect of getting Funds, is Propaganda. By this, we mean that Government at the very start must appoint in various local areas, Committees whose aim should be to explain, in clear and unmistakable terms, the object and the purpose of our scheme. If people are convinced that our scheme is one for the relief of the Beggar, then, we are sure, they will not grudge to help the scheme with funds. As it is, even the poorest amongst us spends by way of charity at least one anna every month but if he

is made to believe that if that anna paid towards the scheme will be more usefully spent, we may collect from Bangalore City every month, about Rs. 15,520 ($\frac{1}{16}$ of 248,334, the population of the City as per Census of 1941) and Rs. 9,400 ($\frac{1}{16}$ of 150,540) from Mysore City. But what about the rich in the Cities of Bangalore and Mysore? We may expect from them about a lakh of rupees. To us, this is a modest figure. But we can expect a larger amount if people are convinced that the needy and the destitute are taken care of under the scheme. They would then gladly restrict their private alms-giving and pay their monthly subscriptions to the Central Relief Fund Committee.

Government and Local Bodies to bear the burden at first.

184. We, therefore, do not despair for funds. But our fear is about workers. No doubt, in the initial stages, we will have some difficulty—but nothing good can be achieved without difficulty. Every new scheme has to pass through three stages—ridicule, opposition and success. This scheme also may have to pass through these stages. But then, if a few, convinced of the righteousness of our scheme, push it through with a determined will, success is assured. What is required is to set to work at once; and the burden in the first stage will have to be borne by the Government and the Local Bodies, *viz.*, the Municipalities and the District Boards.

But Government to take the initiative.

185. But the primary responsibility to place the scheme on a working basis lies on the Government. We have already seen that Government through the Muzrai Department are spending a considerable amount in poor feeding and in giving doles to the poor. They are doing this for years. It relieves want temporarily; but our scheme has a wider aim—its purpose is to mitigate, if not to eradicate want on a permanent basis by transforming the parasite in society into an useful citizen of the State.

Muzrai Funds be diverted.

186. Hence our suggestion is that Government may be pleased to divert to the extent possible such Muzrai Funds for the purposes of the scheme.

Government grant.

187. But before this can be done, Government will have to spend some amount from the General Revenues to start the scheme and place it on a working basis.

Local Bodies to contribute.

188. As beggary is an evil pertaining to cities and towns, it is obligatory on the part of the Municipalities to contribute towards the starting and the maintenance of the scheme.

Public Response.

189. It is only when the Government take special interest in the scheme by launching it out with the help of the Local Bodies and placing it on a well-organized basis, that the public will be convinced of its utility. It is only then that the propaganda work of the Committees will yield results and money will be forthcoming by way of subscriptions and donations from the public.

Taxation.

190. We, therefore, think that there would be no necessity at all to raise the Beggar Relief Fund by means of taxation. No doubt, we have provided for taxation on items other than land and buildings, but only as a last resort for funds. If the citizens of Mysore do not realize their responsibilities towards the poor, and refrain from giving subscriptions voluntarily, then Government will have to resort to taxation to raise the fund. But we hope that such a contingency may not arise.

The main source for funds.

191. Thus, to build up the Central Relief Fund in the initial stages, we rely on Government grants, Muzrai Funds diverted by Government for the purposes of the scheme, and also grants from Local Bodies, but our main hope centres round the subscriptions and donations from the public, on whom lies the burden of providing for the poor in society; because it is the society that has created the beggar, and as such, it is the society that has not only to maintain him but has also to take steps to improve his lot.

CHAPTER XVI.

The Cantonment Area.

Report of Special Committee.

192. On the 28th of February 1939, the Report and Recommendations of the Beggar Problem Special Committee was issued to the public. This was a Committee nominated by the Cantonment Authorities to go into the beggar problem, in which the City was represented by the Ashaktha Poshaka Sabha.

Joint action simultaneously necessary.

193. That Committee felt "that only *concerted action* by both the City and Civil and Military Station Authorities *simultaneously* will have the desired effect" of

removing this social disease of beggary from society. It is with this very idea that the Government have nominated to this Committee three members from the Cantonment area; this Committee also feels that without concerted action in this respect, the beggar problem could never be solved effectively.

The Cantonment area and colonies.

194. The Cantonment Authorities after applying their mind to the question of beggary in their area found that this problem could not be effectively tackled by them because their space was too limited for the founding of Homes and Colonies for their beggars. This difficulty could be now solved, if they agree to use the colonies provided under our scheme.

Reciprocal arrangements.

195. We suggest that for purposes of beggar relief, perfect reciprocal arrangements between Government and the Cantonment Authorities may be made and our officers be empowered to arrest a Cantonment beggar as if he is a City beggar and *vice versa*. This could be easily arranged on the same principle as now exists in respect of the arrest of offenders under the Criminal Procedure Code.

Legislation to be passed.

196. But the Cantonment Authorities may consider our Bill, and adopt similar legislation in their area in order to facilitate the work of reciprocal arrangements and of relief to be given to their beggars.

Cost of lodging.

197. In the matter of lodging and taking care of the beggars of the Cantonment area, the arrangement like the one now existing between our Government and the Cantonment Authorities in respect of Cantonment prisoners lodged and taken care of in the Central Jail, may be entered into between the two authorities, and the cost recovered every year from the Cantonment Authority.

Co-operation needed to solve the problem.

198. Whether the Cantonment Authorities have to contribute anything towards the initial expenditure of the scheme, and whether any of their members are to be represented on the Central Relief Committee so as to have a voice on the administration of the poor relief scheme, are matters left for the decision of the Government. There may be some practical difficulties in taking persons from the Cantonment area as members of our Executive Committees, and, therefore, we have left these matters for settlement between our Government and the Cantonment Authorities. We earnestly hope that the Cantonment Authorities will co-operate with us

wholeheartedly in solving this great social problem which, if not solved in time, would be a menace to society both in the City and the Cantonment areas, and we are sure that our Government will render all possible help in this matter.

CHAPTER XVII.

VISITORS BOARD.

The Board—an advisory body.

199. We now come to the last feature of the scheme, *viz.*, the Visitors Board. This is a body to be appointed by Government as per rules prescribed in this behalf to inspect the Relief Homes and to report to Government as to how they are working and also to suggest measures for their improvement. It is merely an advisory body.

Personnel.

200. This Board is to be entirely made up of non-officials, the number thereof being not less than six. In this Board, there may be a lady member.

Duties.

201. It is a body independent of the Central Relief Committee and a link which unites the public with Government in matters relating to the scheme of Poor Relief. The public can through this body criticize the system under which the Poor Relief Institutions are being worked, but they can criticize to the extent of the powers vested in the Visitors Board by Government. Nevertheless, it is an important Board, because, it has not only been empowered under the statute to inspect the institutions but also to send in its Report to Government on the administration of relief within its jurisdiction with suggestions for improvement. When such a Report is sent to Government, a copy thereof shall always be sent to the Central Relief Committee.

Government action on the Report.

202. The Government, after receiving the Report, may, if they think necessary, call for any explanation on points noted in it, from the Central Relief Committee, and after getting the explanation of the said Committee, take such action thereon as they deem fit. Thus, the Government may, on the Report from the Visitors Board, correct any flaws in the administration of local relief, or adopt any of the measures of improvement, suggested by the said Board.

203. Thus the administration of Relief, works under a dual control—the one by the Government, and the other by the public through the Visitors Board. Though the Visitors Board is purely an advisory body, yet the public have a voice through it in the administration of Poor Relief. The public have a voice through this Board.

204. The Cantonment Authorities may have their representatives, if any, on the Visitors Board. Representatives from Cantonment.

205. Thus, the Visitors Board is an important body in the scheme and its powers and duties can, from time to time, be enlarged by Government, if necessary, under the Rule-making power vested in them under the Bill. Its powers can be enlarged.

CHAPTER XVIII.

Correlation of Public Relief and Private Agencies.

206. Our scheme does not in any way thwart individual efforts of private charitable organisations. We do wish private charities to flourish in the State and to work on principles similar to ours, but they should whole-heartedly co-operate with our organisations in eradicating "the fear of want" from Society. It is only then that we can have "a decent social life". Private and public relief to co-operate.

207. In "Modern Methods of Charity," Henderson says, "that closer co-operation was needed between the Poor Law authorities and the dispensers of private charity. *Immense emergency funds and prodigal private giving were nullifying the effect of the Poor Laws.* Organisation and co-ordination of Public and Private sources became indispensable to prevent the spread of pauperism and wholesale demoralisation of the poorer classes." In our scheme, we are attempting to dispense relief on principles emanating from humanitarian ideas, and we are trying to make out of a beggar a better citizen. But if the public persist in their old methods of giving alms to the poor indiscriminately or spend thousands of rupees in feeding the poor, surreptitious methods will be employed by the beggars to evade the Law, with the result that our efforts will be nullified and pauperism will be on the increase. Hence, the public must co-operate with the Beggar Relief Authorities, and *stop giving alms and also feeding the poor indiscriminately.* The public must understand that indiscriminate alms-giving and Public co-operation needed.

poor feeding do not in any way help the beggar. By these methods of helping the poor, charity is misdirected, because it only pampers the body and cultivates in the beggar the habit of dependence on society. Hence, we appeal to the public to stop indiscriminate alms-giving and poor feeding and give that money to the Central Relief Fund. If they persist in such habits, any attempt to improve the lot of the beggar will be wholly frustrated.

Private charitable institutions and the Central Relief Committee.

208. Further, institutions now existing which have the same object as ours should offer their help and work in unison with the Central Relief Committee. We have provided for such a course in the Bill. To illustrate this point, let us take the premier institution of Poor Relief in our State, *viz.*, the Ashakta Poshaka Sabha. If that institution co-operates with the Central Relief Committee to relieve the distress of suffering humanity, then not only the object of the Sabha will be furthered, but the relief to the distressed will be rendered more effective. By such co-operation, it is possible to have the Ashakta Poshaka Sabha converted into the Receiving Centre of the scheme for the area of Bangalore, and the poor of that Sabha can easily be taken care of in the proposed Colony. If we do so, many of the difficult problems can easily be solved, and real help can be effectively rendered to the poor. We, therefore, appeal to all institutions like the Ashakta Poshaka Sabha to join hands with Government in working out this scheme, which is conceived on a much larger scale and placed on a statutory basis.

Charity Organization Society of England and the Visitors Board.

209. There is another aspect of the problem of want, on which we desire to say a word. We have shown the aim and functions of the Charity Organization Societies in England in Part II of this Report, but for the sake of easy reference we repeat the chief characteristics of these societies. These societies "bring about effective co-operation between private charities and the Poor Law officials, and also amongst private charities themselves." They "are not primarily relief-giving organizations" but they exist "to correlate and systematize the activities of relief-giving agencies" and "aim at the cure of poverty by the rational co-ordination of the charitable efforts of individuals." This work of correlation and systematization may be done by the "Board of Visitors." No doubt, the Board is constituted by the Government under the statutory provision of the

Bill and in this respect, it differs from the English Charity Organization Society; but as it is a body quite independent of the Central Relief Committee, Government may by Rules widen their scope of activity, and empower them to do the duties of the Charity Organization Society. We would suggest that Government may give their earnest attention to this system of the "Charity Organization Society" prevalent in England and develop the "Board of Visitors" on the same lines. By taking this step, all relief agencies in the State will work in unison, not only for the relief of beggars but also for the relief of those who are in distress and out of employment. In times to come, Mysore may have to face the problem of unemployment. Having this idea in our mind, we have so framed the Bill that, with slight amendments, it will help to solve that problem also by means of adequate Outdoor Relief. Hence, the Board of Visitors is a very important feature of the scheme, and it can be made the keystone of our public and private relief systems.

210. Thus, it is with the full co-operation of the public and also of private charitable institutions that the scheme could be worked out successfully. This co-operation can be secured only if the people are convinced that the scheme is organized on well defined principles.

CHAPTER XIX.

Our Scheme—A Practical Proposition.

211. We feel that our scheme is a practical proposition. The only thing needed is the *will to start it.* The will to start.

212. We have provided for the repatriation of the non-Mysorean beggars from Mysore. This is done on the sound equitable principle that each State should look after its own poor. According to the Census Report of 1941, we find that two-fifths of the beggar population in the Cities of Bangalore and Mysore are non-Mysoreans. In these two Cities, the total population of beggars is 8,549. From these, 3,390 will be repatriated from the State, and as such, we will have to deal with only 5,159. Out of these, the Government have to take care of the lepers, the mental defectives and also those suffering from loathsome or incurable diseases. From the Census Report, The extent of the problem.

we cannot find out the exact number of these types of beggars. But we believe that there may be about 100 to 160 of such beggars. So we are concerned with only about 5,000 beggars in Bangalore and Mysore Cities. But as soon as our Bill is passed into law, we expect that some beggars would desist from begging and as such, the number of beggars we have to deal with may appreciably decrease and come down to 4,500.

The help from existing Institutions.

213. In the previous chapter, we have seen how with the co-operation of the private charitable organizations existing at present in the Cities of Bangalore and Mysore, the problem of establishing Receiving Centres in these two Cities can easily be solved. What remains now is the establishment of the Relief Homes.

Relief Homes not costly.

214. The Relief Homes which we propose are to be on the Village Community type. We have vast unoccupied lands all over Mysore, which, with the help of the Agricultural Department, can be converted into lands fit for habitation and cultivation. We have not to build costly mansions but the Colony is to be a colony of huts, which costs very little but will be a natural *habitat* for the beggars. According to the suggestion of Rajasevaprasakta T. G. Rama Iyer, about 25 to 30 acres of land would be sufficient for a colony of 300 beggars, and the initial cost for establishing it would not be more than Rs. 3,000. Granting that there will be about 4,500 beggars, we would require about 15 colonies. This would require about 450 acres of land and Rs. 45,000 for placing these colonies on a working basis. These colonies are for the healthy beggars, including the able-bodied and the physically disabled of either sex and of all ages. The beggars who are suffering from contagious, incurable or loathsome diseases are to be taken care of by separate institutions like the Epidemic Diseases Hospital and the Leper Asylum. As regards profligate women, we have already Rescue Homes and these Homes could be made use of easily for the purposes of the scheme. Thus, at the most, we can start the Relief Scheme, both in the Cities of Bangalore and Mysore, at a capital cost of about Rs. 50,000.

Initial cost of feeding.

215. Rajasevaprasakta T. G. Rama Iyer has stated that the cost per head for feeding the beggars would not be more than Rs. 3 per head per month. But in these hard days, we may take it at Rs. 5 per head per month, and for 4,500 beggars, the cost per month would

come to Rs. 22,500. This we may have to spend for about six months only, after which, according to the scheme, colonies could become self-supporting.

216. Moreover, we need not spend much on the staff because each beggar will be allotted some work which he will be taught to do. So, the inmates of the colony alone would do all the work necessary to keep the colony tidy. Gradually, the inmates will be taught some intelligent work, such as policing the colonies, by keeping night watches and the like work. Thus, what is required is an officer to be in charge of these colonies, who may be paid some Honorarium, if honorary workers amongst our retired officers could not be got for this noble work of relieving the distress of the Poor. Cost of staff.

217. To bring the scheme into effect in the Cities of Bangalore and Mysore, we may not require more than one lakh of rupees, at the most. Rs. 1 lakh initial expense.

218. We have shown, while dealing with finance, that this sum could easily be secured from subscriptions alone from the people residing in these Cities. To be raised by subscriptions.

219. Thus we believe that the scheme is a practical one. The problem will be rendered easier if the Cantonment public also subscribe to the building up of the scheme. A practical scheme.

220. We, therefore, think that the question of funds should not at all come in the way. If only people are convinced that it is their duty to look after the beggar, then, we are sure that they will come forward with money to relieve distress and also offer their services voluntarily. Public to realise the need.

221. Owing to the scarcity of foodstuffs now prevalent and the greater facility of employment afforded by the war effort, the number of beggars is much less now. It is, therefore opportune to start the scheme which if done immediately, may cost less than our estimate; but if there is any delay, the situation may become uncontrollable, as unemployment is likely to increase with the cessation of war. Gravity of the Problem.

CHAPTER XX.

Retrospective Survey and Our Recommendations.

222. We have so far considered all the aspects of the Beggar problem in the State, and shown not Survey of the Problem.

only the nature and magnitude of the problem, but also the manner and method of tackling it. We shall now give a brief survey of the same.

Number to be dealt with.

223. There are over 15,000 beggars in the State and out of these, 8,549 beggars are to be found in the Cities of Bangalore and Mysore. As we have provided for the repatriation of non-Mysorean beggars and suggested that the State will have to take care of the incurables, we have to deal with only 4,500 beggars in the two Cities and about 6,000 in the other parts of the State, who are Mysoreans. Thus, in all, we have to take care of about 10,500 beggars in the whole State.

The principles of the scheme.

224. We have seen that *the beggar problem is a social problem* arising out of the economic conditions of society in which we live; and that beggary is a disease which if not checked in time, would infect the whole society. We have pointed out that this disease, like other diseases, *should be handled with care*; that mere palliative measures, like indiscriminate alms-giving and poor feeding, will increase rather than remedy the evil; that the method to remove the disease should be scientific; that the treatment should not only be curative but also preventive and restorative; and that as a beggar is a limb of society, the method of treatment should not only be scientific but also humane. We have also stressed on the point that such a scheme can be worked out successfully, only if an organized effort is made by the Government and the citizens of Mysore towards the mitigation, nay, the removal of "the fear of want" from society as a whole.

To prohibit beggary.

225. We have suggested two measures to prohibit beggary—Legislation and Relief, but *legislative measures should not be enforced in any area until and unless relief is provided for the beggars of that area.*

Legislation.

226. Begging has been made a cognizable offence, but it is not to be treated as a crime. We give the beggar a chance to live his own life honourably. It is only when he pleads helplessness that he is taken care of by the Relief authorities, under the orders of a Magistrate.

Relief Measures.

227. As beggary is a social disease to be diagnosed before treatment, we have provided for Receiving Centres, where each beggar is thoroughly examined. Beggars suffering from loathsome or incurable diseases are sent to the respective hospitals or asylums to be taken care of at

State expense. Impostors, those who can be taken care of by their relatives in their homes, and non-Mysoreans are eliminated, and only those who are in need of Institutional care are classified for being sent to the Relief Homes to be treated according to their needs, at the cost of the Central Relief Fund. But there are instances where we recover the cost of maintenance from the beggars themselves or from their relatives who are legally and personally liable to protect them. For example, a person who has means to live and yet has taken to begging, and persists in begging, will be taken to the custody of the Beggar Relief authorities, but his cost of maintenance will be recovered from his property, as fine. Further, if a beggar is ill-treated or neglected by his relative who is legally or personally liable to protect him, the cost of maintaining such a beggar will also be recovered as fine from that person or from the property belonging to him. By these methods, the miserly beggar and the relative of the neglected beggar are reminded of, and made to learn, their duties towards themselves and also towards others. All beggars are kept in Relief Homes, where human feelings will not be disregarded. They are taught in a homely way, to lead a disciplined life and also the lesson that nothing can be secured without work. The methods adopted in the Relief Homes are, therefore, not only curative, but also preventive and restorative,—the object being, to restore the beggar from his diseased condition to the normal healthy state. We do not believe in punishment of the prison type. Hence, when the beggar violates any Disciplinary Rules, he is made to realise the wrong he has committed, at first by a mild reproof, then by a warning, and thereafter by adopting sterner methods, such as lessening his diet, restricting the freedom of movement and depriving him of the amenities of life, and finally, by keeping him away from his fellow inmates. All the time, when he is undergoing these punishments, he is made to understand the significance of the Rule of Discipline he has violated, and to realise how by adhering to these Rules he will have the advantage of leading a better life. Even when he absconds from the Relief Homes, and is sent back there by the Magistrate, he is given the same kind of punishments, but if he becomes incorrigible and is not amenable to discipline, then he is sent to the Correctional Institute, where a harder life awaits him; and if he again escapes

even from there, then alone he is sentenced to imprisonment. Thus, it is through the Receiving Centres, Relief Homes and Correctional Institutions that we propose to prevent the beggars from begging.

Administration.

228. These institutions will have to be established in each local area under the direct control of the Local Committee in whom the administration of relief in that area is vested subject to the control of the Central Relief Committee which is the Chief Executive Body appointed and empowered by Government to administer Poor Relief throughout the State but subject to their control. Thus it will be seen that the Government have full powers not only to direct the general policy, but also to control the whole administration of Poor Relief in the State. But we have given the public a further opportunity to criticise the manner in which relief is administered, and to suggest improvements thereto by means of the Visitors Board, consisting of purely non-officials. Thus, we propose to prohibit beggary by means of Legislation, coupled with adequate Relief Measures which are administered by a Central Authority under the control of Government.

Employment Bureau, etc., not necessary.

229. It will be seen that we have not touched on any of the schemes in vogue in the West, such as the Employment Bureau, the Labour Exchange, the Old Age Pensions, the Un-employment Insurance Scheme, etc., as we agree with Rajasevaprasakta A. N. Raghavachar that they are neither necessary nor essential under the conditions prevailing in our society at present and that these schemes are liable to be changed or modified in view of the Social Security Plan, known as the "Beveridge Plan," which is now being discussed both in England and America.

Indian Municipal Journal on the Problem.

230. This brings us to the end of our Survey of the Beggar Problem which has not only engaged our attention in Mysore but is also seriously agitating the minds of many thoughtful persons all over India. In the recent issue (March 1943) of the *Indian Municipal Journal*, there appears an Editorial article on this Problem. The observations made therein coincide with the principles on which we have formulated our Scheme. We, therefore, reproduce the extract of that article hereunder :—

"**One of India's most obstinate of social problems is that of beggary**, which has defied solution in spite of all the philanthropists and social workers could do to get the country rid of this nuisance.

The uglier aspect of this problem is that beggars in their multitudes go about the country suffering from a host of ills which range from leprosy, syphilis and gonorrhoea to tuberculosis and other contagious diseases. The number of these beggars can easily be imagined when it is realised that there are about four or five millions of them that travel free annually over the Indian Railway systems. Of course, the fairs that are held every year all over the country are great attractions to the religious mendicants, who claim alms as of right. As a religious country, this right of the beggars is rarely challenged, but on the contrary, many an Indian will go out of his way to distribute alms to them. **The result of this indiscriminate and unorganised charity is the encouragement of millions of people, both able and disabled, to become not only a nuisance to the public but also to become a real danger to public health.** This is specially the case in large industrial cities, where the beggar problem has remained a major obstacle to civic progress. **Attempts at segregation, homes for the blind and the maimed, leper asylums, hospitals and so on, have failed, because thoughtless public charity bestowed on the beggars in all places by all kinds of people, gives them an independence which they ill deserve.**

"There was a time when one could distinguish the religious beggar from the ordinary pauper, but that line of demarcation has almost disappeared with the growth of large cities and towns and a more efficient system of travel. It is the same beggar to-day whom one might see in the streets of Calcutta or Bombay, who will be seen to-morrow in Benares or at Pandharpur in a religious garb. Begging has become a profession and children are initiated into the rites by their elders from an early age. It is well known that beggars resort to all sorts of ruses and will not hesitate to maim a child's limb if thereby they can exhibit the child's helplessness in order to draw public sympathy. They will even carry with them poor people's defective children in their travels. They also employ various other methods of self-mutilation to attain the same end.

"Recently, a question was discussed in the Calcutta Corporation how to prevent beggars, most of whom were diseased, from using A. R. P. shelters. As in most other Indian cities, the Calcutta Municipal Act was powerless to do anything in the matter. The case was a peculiar one and deserved all humane considerations when viewed against the background of actual air raid conditions. But all the same, the problem is there and no authority without adequate legislation can do away with it.

"**A thoroughly comprehensive legislation, better charity organisation, prevention of private and indiscriminate charity, education of the individual citizen with regard to his responsibility in this respect, State control over the entire vagrant population, institutions to look after defectives and the old, if necessary by compulsion,** will go a great way in the elimination of a problem, which is not quite flattering to India as a nation of 400 million people."

Recommendations.

231. Our recommendations, therefore, to Government in this respect are as follows :—

(1) To place the draft Bill submitted by us early before the Representative Assembly and the Legislative Council to be passed into Law.

(2) To appoint the Central Relief Committee and other Committees in local areas to do propaganda work with the object of bringing home to the public the aims and objects of the Scheme. As a part of this propaganda work, Kannada translations of the Report and the Bill may be distributed to important persons and organizations and kept for sale.

(3) To start the Central Relief Fund Committee for the collection of grants, donations and subscriptions.

(4) To secure the co-operation of the existing charitable organizations in the State.

(5) To start the Scheme at first in Bangalore and Mysore Cities.

Appeal.

232. We, therefore, appeal to the Government to give effect to our recommendations as early as convenient. We need hardly say that it is the paramount duty of every civilized State to give its earnest attention to this Social Problem. The Government have already shown their interest in this Problem by appointing this Committee. We earnestly appeal that the interest so evinced be given a concrete form by putting into effect our Scheme to remove this Social Peril. We also appeal to the People of Mysore to give their whole-hearted support to the efforts of Government in eradicating this evil, and work, as stated by our gracious Sovereign, "in the spirit of one great family." Every man, woman and child should feel it a duty to work, not only for himself but for the amelioration of society as a whole. It is only then that our work of social reconstruction will be perfected, and our cherished dream of removing "want" from our society realised, and Mysore rendered free from beggars—the unfortunate victims of society.

N. BALAKRISHNAIYA,
Chairman.

B. S. RAGHAVENDRA RAO.
V. K. GOVINDARAJULU.
M. ABDUL LATHEEF.
B. S. PUTTASWAMY.
MRS. A. S. R. CHARI.
L. VEMA REDDY.
B. PUTTAIYA.
MIR IQBAL HUSSAIN.
A. THANGAVELU MUDALIAR.

K. PHEROZESHAW POONEGAR,
Secretary.

BANGALORE,
30th April 1943.

APPENDICES

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APPENDIX A.

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. L. 1839-50—Ml. 152-42-1, dated 10th August 1942.

Constitution of a Committee to Consider the Question of Prohibition of Beggary in the State.

Sanctions the —.

ORDER NO. L. 1839-50—ML. 152-42-1, DATED BANGALORE, THE 10TH AUGUST 1942.

It has been repeatedly urged on the attention of Government both in the Representative Assembly and the Legislative Council, that the nuisance of beggars, particularly in the cities, is assuming alarming dimensions and that Government should undertake necessary legislative and other measures to put down this nuisance in the State as has been done in some other places in British India. A large body of public opinion is in favour of legislation in this behalf.

The Mysore State Women's Conference has passed resolutions requesting the Government to undertake legislation in the matter. There is also ready offer of co-operation from the Residency in respect of the Civil and Military Station in dealing with this problem. With a view to have a correct idea of the extent of this problem, the Census Superintendent in Mysore was given a special staff and directed to conduct a survey of beggars in Bangalore and Mysore Cities. The census taken in the cities between the 6th January and 3rd March 1941 reveals that there are 5,749 beggars in Bangalore City and 2,800 in Mysore City, of whom 2,200 and 1,190, respectively, are outsiders, that out of 5,749 beggars in Bangalore, 3,937 are able-bodied and 1,812 are infirm and that out of 2,800 beggars in Mysore, 2,133 are able-bodied and 667 are infirm. The position in towns and villages in the State

may not be far different from what is found in the two cities and the existence of hereditary beggars, as a class, in the rural parts is also a problem to be dealt with.

Having regard to the above facts, Government consider it necessary to undertake suitable measures for the whole State to put down beggary and provide facilities for the infirm and the disabled and are accordingly pleased to appoint a Committee with the undermentioned personnel (1) for going into the question of beggary in the State thoroughly, and (2) for formulating definite proposals for legislation and other action :—

1. Mr. N. Balakrishnaiya, B.A., LL.B., Ex-President, Bangalore City Municipal Council (*Chairman*).
2. The President, City Municipal Council, Mysore.
3. The President, City Municipal Council, Bangalore.
4. The Collector and President, Municipal Commission, Civil and Military Station, Bangalore.
5. The Vice-President, Municipal Commission, Civil and Military Station, Bangalore.
6. Mr. B. S. Puttaswamy, B.A., B.L., Member of the Legislative Council.
7. Mrs. A. S. R. Chari.
8. Lokasevasakta Mr. L. Vema Reddy, President, District Board, Kolar.
9. Mr. R. Gopalaswami Iyer.
10. Mr. Mir Iqbal Hussain, B.A., B.L.

    Mr. K. P. Poonegar, B.A., LL.B., Assistant Secretary to Government, Law Department (*Secretary to the Committee*).

The Committee is requested to submit their recommendations for the consideration of Government before the end of December 1942.

C. NARAYANASWAMY NAIDU,
Secretary to Government,
Law Department.

To—The Members of the Committee.
The Secretary to the Committee.
The Comptroller to Government.
PRESS TABLE

APPENDIX B.

BEGGAR PROBLEM.

QUESTIONNAIRE.

I. For Definition.

(*a*) Who are the persons you would bring under the category of Beggars or Vagrants?

II. Causes of beggary.

(*a*) What are the causes that lead to beggary?

III. Religious mendicants.

(*a*) Is begging enjoined or sanctioned by religion or custom?

If so what kinds of begging are so recognised?

Do you recommend its prohibition?

If so, in what manner? or

Would you tolerate such beggary?

If so, on what grounds?

(*b*) Is it that some sort of sentiment alone and not religion as such that is responsible for the existence of such beggars? If so, cannot such begging be prohibited.

IV. Professional beggars.

(*a*) Is there traffic in begging?

(*b*) Are children used for exploitation in aid of beggary?

(*c*) What measures you propose to handle professional beggars?

V. Preventive measures.

(*a*) What measures you propose to prevent beggary ?

(*b*) Can the beggar problem be solved without any legislation ?

(*c*) If legislation is necessary, then do you feel that the laws in force are enough to deal with the problem or do you suggest special legislation ? If so on what lines ?

(*d*) Can begging be prohibited by humanitarian methods alone or by legislation alone or do you feel that legislation and humanitarian methods are desirable to handle the problem of beggars ?

(*e*) Do you think legislation along with Detention Camps and Work Houses can effectively prohibit beggary in the State? Will not these institutions on the other hand create parasites and be a breeding ground for more beggars ?

(*f*) If so, what other methods do you suggest for preventing beggary as such from out of the State ?

VI. Controlling authority.

(*a*) Can beggary be controlled and regulated by the local people with local resources ?

(*b*) Is any help from the local bodies such as the Municipalities and District Boards necessary ?.

(*c*) If so, to what extent and how ?

(*d*) Do you think that the beggar should be taken care of by Government or by the Local Bodies ?

(*e*) If so, what beggars are to be taken care of and by whom ?

(*f*) Who is to organise and control the institutions for beggar relief ? Should be a non-official agency or should

there be Boards consisting of officials and non-officials ?

(*g*) Should there be a scheme for the co-operation of the existing institutions engaged in giving one or more reliefs needed for beggars ?

(*h*) Is it desirable to have a co-ordination of activities of the various organisations by a central controlling authority to direct control and effectively organise poor relief ?

VII. Existing institutions, Private, Public, Government and the Beggar Problem.

(*a*) Which are the existing private, charitable or humanitarian institutions that are helping the beggars ?

(*b*) Could the public, municipal and muzrai institutions be utilised for the purpose?

(*c*) To what extent are the private or public institutions helping now ?

(*d*) What are their short-comings ?

(*e*) Can they be made more useful ? If so, how ?

(*f*) Can the Government and semi-Government institutions such as hospitals, sanatoriums, schools, jails, firms and factories and special institutions for the deaf, dumb and blind be utilised to afford relief to the beggars ? If so, how ?

(*g*) Is there any necessity besides the private and Government institutions now existing to have any other institutions to promote relief to beggars ? If so, what are they and for what purposes are they required ?

VIII. Able-bodied beggars—men, women and children.

(*a*) Should not able-bodied beggars be made to work to earn their living by providing them with labour?

(*b*) Are not Detention Camps and Work-houses breeding grounds for more beggars? If so, how do you propose to deal with able-bodied beggars?

(*c*) If Work-houses and Detention Camps are necessary, then of what type they should be? Do you suggest that such institutions be separate for men and women?

(*d*) Do you think there is any need for Home Centres?

(*e*) Is it desirable to remove children from parents so as to wean them away from corrupt influences?

(*f*) If so, what are the measures to be adopted in that direction?

(*g*) Do you support the idea of Training Centres or Industrial Schools for boys and girls up to the age of 18?

IX. Beggars, not able-bodied, diseased and incurables.

(*a*) How do you propose to deal with beggars who are infirm, diseased and incurable?

(*b*) Do you want any institutions to prevent them from resorting to street begging?

(*c*) If so, should such institutions be separate for men, women and children?

(*d*) How do you propose to deal with such beggars who do not belong to your place?

X. Repatriation.

(*a*) Would you repatriate the infirm, diseased and incurable non-Mysorean and Mysorean beggars ?

(*b*) Would you repatriate the able-bodied beggars, men, women and children whether Mysoreans or non-Mysoreans?

(*c*) If so, how and at whose cost ?

XI. Migration.

(*a*) Do you feel that migration of beggars from place to place is to be stopped ?

(*b*) If so, what are the measures you propose to prevent the influx of beggars ?

XII. Out-door relief.

(*a*) Is out-door relief necessary for destitute families or to a destitute individual ?

(*b*) If so, what is the nature of such relief and the period during which such relief is recommended ?

XIII. Finance.

(*a*) How do you propose to meet the cost of Beggar Relief in your place ?

Can a Beggar Fund be raised for the purpose of giving relief to beggars ?

If so, how ?

(*b*) Do you feel that local bodies such as Municipalities or District Boards should help you with their funds ?

If so, how ?

(*c*) Do you expect any contribution from Government and Central Revenues ?

If so, in what manner and to what extent ?

(*d*) Do you propose any Cess, Poor rate or Tax to be raised for the purpose ?

If so, what measures do you suggest ?

(*e*) Who is to collect funds for Beggar Relief ?

What measures do you propose for this purpose ?

XIV. General.

Is there any other special suggestion in respect of the Beggar Problem that you wish to offer ?

K. PHEROZESHAW POONEGAR,

Secretary,

Committee for the Prohibition of Beggary.

APPENDIX B-I.

List of persons who have sent in replies to the questionnaire.

	From whom.	*Place.*
	DEPUTY COMMISSIONERS OF DISTRICTS.	
1.	Deputy Commissioner, Tumkur District ...	Tumkur.
2.	Do Shimoga do ...	Shimoga.
3.	Do Bangalore do ...	Bangalore.
4.	Do Mandya do ...	Mandya.
5.	Do Kadur do ...	Chikmagali
6.	Do Chitaldrug do ...	Chitaldrug.
	GOVERNMENT OFFICERS.	
7.	C. Narayanaswami Naidu, Esq., B.A., B.L., Law Secretary to the Government of Mysore	Bangalore.
8.	L. A. H. Winckler, Esq., A.C.G.I., M.I.E. (Ind.), Chief Engineer of Mysore	Do
9.	B. Rama Rao, Esq., M.A., D.I.C., F.G.S., Director of Geology in Mysore ...	Do
10.	G. Sundara Rao, Esq., B.A., Secretary to Government, Public Works, Railways and Electrical Departments	Do
11.	M. Ramaiya, Esq., B.A., C.E., M.I.E., Chief Engineer of Mysore State Railway ...	Mysore.
12.	K. N. Kini, Esq., M.A. (Hons.), A.M., Ph.D., Dip. (Edn.), Deputy Director for Elementary Education in Mysore	Bangalore.
13.	Dr. C. S. Pichamuthu, B.Sc., Ph.D., F.R.S.E., F.G.S., Registrar, University of Mysore ...	Mysore.
14.	N. Samaiengar, Esq., B.A., LL.B., Registrar, High Court of Mysore	Bangalore.
15.	A. M. Ponnambalam, Esq., B.A., L.M. & S., L.R.C.S., M.R.C.P., L.R.F.P. & S, D.O.M.S., The Superintendent, Minto Ophthalmic Hospital	Bangalore.
16.	A. B. Mackintosh, Esq., Central College ...	Do
17.	Dr. M. V. Govindaswamy, M.A., B.Sc., M.B.B.S., D.P.M., Superintendent, Mental Hospital ...	Do
18.	R. Muthoji Rao Scindia, Esq., B.A., District Superintendent of Police, Bangalore District	Do
19.	C. K. Sundarachar, Esq., B.A. (Hons.), Professor of Physics, Central College ...	Do
20.	S. R. Gorur, Esq., M.B.B.S., District Medical Officer, Kolar District	Kolar.
21.	M. Cheluve Urs, Esq., District Loco. Superintendent, Mysore State Railway ...	Bangalore.

	From whom.	*Place.*
	GOVERNMENT OFFICERS—*concld.*	
22.	T. Krishnamurthy, Esq., Lecturer, Maharaja's College	Mysore.
23.	G. Hanumantha Rao, Esq., Librarian, University Library	Mysore.
24.	S. Gopalaswamy, Esq., M.A., Lecturer in Economics, Intermediate College ...	Mysore.
25.	C. V. Natarajan, Esq., M.B.B.S., Dr. P.H., Health Officer, Robertsonpet ...	K. G. F.
26.	S. G. Narasimhiah, Esq., Personal Assistant to the Minister for Law	Bangalore.
27.	H. S. Sampangiramiah, Esq., B.A., Assistant Commissioner, Channagiri Sub-Division ...	Bhadravathi.
28.	Head Master, Ramakrishnakrishisala ...	Anekal Taluk.
	PRESIDENTS OF DISTRICT BOARDS.	
29.	President, District Board	Kolar.
30.	Do do	Mandya.
31.	Do do	Kadur.
32.	Do do	Tumkur.
33.	Do do	Hassan.
	PRESIDENTS OF MUNICIPALITIES.	
34.	President, Municipal Council	Mysore.
35.	Do do	Tyamagondlu.
36.	Do do	Heggaddevankote and Saragur.
37.	Do do	Mandya.
38.	Do do	Pavagada.
39.	Do do	Krishnarajapete.
40.	Do do	Holalkere.
41.	Do do	Channapatna.
42.	Do do	Chiknaikanhalli.
43.	Do do	Mayakonda.
44.	Do do	Channagiri.
45.	Do do	Bagepalli.
46.	Do do	Seringapatam.
47.	Do do	Gubbi.
48.	Do do	Hosanagar.
49.	Do do	Thirthahally.
50.	Do do	Channarayapatna.
51.	Do do	Shravanabelgola.
52.	Do do	Chikballapur.
53.	Do do	Belur.
54.	Do do	Malur.
55.	Do do	Kunigal.

	From whom.	*Place.*
	PRESIDENTS OF MUNICIPALITIES—*concld.*	
56.	President, Municipal Council	Sorab.
57.	Do do	Nanjangud.
58.	Do do	Devanhalli.
59.	Do do	Periyapatna.
60.	Do do	Nelamangala.
61.	Do do	Magadi.
62.	Do do	Koppa.
63.	Do do	Hunsur.
64.	Do do	Kortagere.
65.	Do do	Krishnaraj-nagar.
66.	Do do	Chikmagalur.
67.	Do do	Hiriyur.
68.	Do do	Harihar.
69.	Do do	Banavar.
70.	Do do	Shikarpur.
	R. A. & L. C. MEMBERS.	
71.	Khazi Syed Yusuf Sahib, Esq., Member, Representative Assembly	Kudumalakunte.
72.	*Moin-ul-vizarath* A. K. Syed Tajpeeran, Esq., B.A.	Bangalore.
73.	A. K. Syed Rasool, Esq., Member, Representative Assembly	Closepet.
74.	T. S. Rajagopal Iyengar, Esq., M.A., LL.B., Member, Representative Assembly ...	Mysore.
75.	S. Nanjiah Setty, Esq., Member, Representative Assembly	Madhugiri.
76.	K. Subbe Gowda, Esq., Member, Representative Assembly	Krishnarajapete.
77.	Mohamed Abba Sait, Esq., Member, Legislative Council	Mysore.
78.	O. S. N. Sheriff, Esq., Member, Legislative Council	Bangalore.
79.	*Khan Bahadur* Mohamed Abbas Khan, Esq., Member, Legislative Council... ...	Do
80.	M. Ramachandra Rao Sindia, Esq., Member, Legislative Council	Do
81.	A. C. Mallegowda, Esq., Member, Legislative Council	Chickmagalur.
82.	T. Taregowda, Esq., Member, Legislative Council	Tumkur.
83.	B. Hutchegowda, Esq., Member, Legislative Council	Banasandra.
84.	B. S. Chandrasekhara Rao, Esq., B.A., LL.B., Member, Representative Assembly ...	Bangalore.

	From whom	*Place.*
	OTHERS.	
85.	Belur Sreenivasa Iyengar, Esq., President, Sreenivasamandiram Charities, Balepet ...	Bangalore.
86.	M. Liqai Ali Hydari, Esq., "The Islamic World" ...	Buduan, U. P.
87.	Gulam Dastagir, Esq., Khaji, Jamia Musjid Road	Hassan.
88.	Mirza Ali Shariati Sharavi, Esq., Richmond Road	Bangalore.
89.	The President, Muslim League ...	Shimoga.
90.	Khaja Mohamed Khader Sheriff, Esq. ...	Bangalore.
91.	Nawab of Honnali	Honnali.
92.	Ameerul Haq Khadri, Esq., Sajjada, Nashimkhna Khahe Mer Sadia, Chamarajpet, Bangalore	Bangalore.
93.	The Government Sur Khazi	Kolar.
94.	Moulvi Mohamed Khasim Ansari, Esq., Government Sur Khazi	Mysore City.
95.	M. E. Mohkri, Esq., Honorary General Secretary, Muslim Orphanage ...	Bangalore.
96.	The Rt. Rev. R. Feuga, Bishop of Mysore ...	Mysore.
97.	Kempegowda, Esq., Sri Guru Rama Mission Society, Chunchanakatte, Mysore State ...	Mysore.
98.	Rev. M. H. Harrison, United Theological College	Bangalore.
99.	Vishwananda, Esq., Secretary, Guru-kulashrama	Kengeri.
100.	Shambhavananda, Esq., Sri Ramakrishna-shrama	Mysore.
101.	Thapasviji.	
102.	H. S. Krishnamurthy Rao, Esq., M.A., University Settlement	Mysore.
103.	The Mother Superior, St. Mary's Convent, Chamarajpet	Bangalore City
104.	N. G. Gujje Gowda, Esq., Secretary, Vokkaligara Anathalaya	Mysore.
105.	Pattada Shivarathre Swamigalu ...	Nanjangud.
106.	B. Shivamurthi Shastry, Esq., Editor, "Sharana Sahitya"	Bangalore.
107.	The Hon. Secretary, the Bar Association ...	Mysore.
108.	K. Narayan Setti, Esq.	Magadi Town.
109.	M. V. Seetharamiah, Esq., M.A., Author ...	Bangalore City.
110.	B. V. Rama Rao, Esq., M.A., B.L., Advocate	Do
111.	K. Venkataswamy Naidu, Esq., B.A., B.L., Member, Legislative Council, Appah Gardens, Kilpauk	Madras.
112.	S. K. Narasimhaiya, Esq., Mundy Merchant, New Tharagupet	Bangalore City.
113.	B. Vasudevamurthy, Esq., Advocate, Chickpet	Do

	From whom	*Place*
	OTHERS—*concld.*	
114.	Captain Y. V. Ayya ...	Bangalore.
115.	K. Shama Iyer, Esq., Secretary, Mysore Chamber of Commerce	Do
116.	Rajeevabai Siva Rao, Esq., Hon. Secretary, Seva Sadan	Do
117.	Shampoor Papanna, Esq.	Bangalore City.
118.	K. Sanjeeva Rao, Esq., Journalist ...	Do
119.	Gurubasappa, Esq.	Santhemarahalli.
120.	S. Srikantaiya, Esq., Advocate	Bangalore City.
121.	Vajapeyam Venkatesiah, Esq., the Premier Book Co.	Do
122.	Rev. Geo. W. Sawday	Mysore City.
123.	J. R. Isaac, Esq., B.A., M. B.E. ...	Bangalore.
	BANGALORE CANTONMENT.	
124.	H. H. Carleston, Esq., I.C.S., President, Municipal Commission, C. & M. Station	Bangalore
125.	The Mudaliar Sangham	Bangalore Cantonment.
126.	The President, Bangalore Central Civic Association	Bangalore.
127.	A. M. Dharmalingam, Esq., B.A., Osborne Road	Do
128.	The Hon. Secretary and Treasurer, Southern Division Rate-payers' Association, C. & M. Station	Do
129.	Rev. Jos. D'Souza, Sacred Heart Church	Do
130.	Srimathi Annavasanthi Sangham ...	Do
131.	The Hon. Secretary, Anatha Asrayam ...	Do
132.	*Rao Bahadur* Captain A. Thangavelu Mudaliar	Do
133.	The Hon. Secretary, Bangalore Trades Association	Do
134.	The Secretary, the Bangalore Discussion Group	Do
135.	The Hon. Secretary, Brahma Samaj ...	Bangalore Cantonment.
136.	The Secretary, Bangalore Commercial Association	Bangalore.
137.	*Rao Sahib* B. A. Madhavaraya Mudaliar ...	Do
138.	The Hon. Secretary, F. I. N. Society ...	Do
139.	H. J. Nickolas, Esq., Municipal Commissioner	Do
140.	Sri Venugopalaswami Temple, Old Poor House Road	Do
141.	B. A. Achutaraya Mudaliar, Esq., Municipal Commissioner	Do
142.	The Secretary, Theosophical Society, St. John's Road	Do

	From whom	*Place*
	BANGALORE CANTONMENT—*concld.*	
143.	The Hon. Secretary, European Association	Bangalore.
144.	The Secretary, Brahmana Samooham ...	Bangalore Cantonment.
145.	W. Sinclair, Esq., I.S.E., (Retd.), Municipal Commissioner	Do
146.	C. F. D'Souza, Esq., Municipal Commissioner	Do
147.	J. G. Samuel, Esq., Hon. Secretary, Bangalore Rate-payers' Association ...	Do

APPENDIX B-II.

Questionnaires Issued ... 850.

Questionnaires Received ... 147.

From—

1.	Representative Assembly and Legislative Council Members	... 14	
2.	Deputy Commissioners of Districts	.. 6	
3.	Presidents of District Boards and Municipalities	... 42	
4.	Religious and Social Bodies	... 22	
5.	Civil and Military Station	... 24	
6.	Public citizens	... 16	
7.	Government officers	... 23	
			147

I. Legislation.

For 136. Against 5. No opinion 6.

II. Taxation.

For 95. Against 36. No opinion 16.

III. Religious Mendicancy

For complete prohibition	..	... 56.
For partial do	...	... 61.
Against prohibition	...	... 20.
No opinion	...	... 10.

IV. Repatriation.

For 105. Against 25. No opinion 17.

V. Migration.

For preventing entry into the State		... 117.
Against do	do	... 8.
No opinion	...	... 22.

VI. Outdoor Relief.

For 80. Against 50. No opinion 17.

VII. Controlling Authority.

		Yes.	No.	No opinion.
VI	(*b*) Is any help from the local bodies such as the Municipalities and District Boards necessary ?	124	10	13

(*d*) Do you think that the beggar should be taken care of by Government or by the local bodies? —

By Government ...	... 43.
By local bodies ...	... 25.
By both ...	... 60.
No opinion ...	... 19.

(*h*) Is it desirable to have a co-ordination of activities of the various organizations by a central controlling authority to direct, control and effectively organise poor relief ?

Yes	... 126.
No	... 3.
No opinion	... 18.

APPENDIX C.

LIST OF WITNESSES EXAMINED.

3rd December 1942.—

1. P. H. Krishna Rao, Esq., M.A., Census Superintendent in Mysore, Bangalore.
2. Shivamurthi Shastri, Esq., Editor "Sharana Sahitya," Bangalore.

4th December 1942.—

3. Devudu Narasimha Shastri, Esq., M.A., Editor, "Namma Pusthaka", Shankarpuram, Bangalore.
4. *Moin-ul-Vizarath* A. K. Syed Taj Peeran, Esq., B.A., Deputy Commissioner (Retired), Bangalore.
5. Dr. M. V. Govindaswamy, Superintendent, Mental Hospital, Bangalore.

21st December 1942.—

6. Pandita Sundaramma, Sreenivasamandiram Charities, Balepet, Bangalore.
7. S. K. Narasimhaiya, Esq., Mundy Merchant, New Taragupet, Bangalore.
8. Mother Superior, St. Tharesa's Convent, Chamarajpet, Bangalore.

22nd December 1942.—

9. Father Cervantan, St. Xavier's Church, Bangalore.
10. Modi Abdul Gafoor, Esq., Merchant, Bangalore.
11. *Rukn-ul-Mulk* S. Abdul Wajid, Esq., B.A., Revenue Commissioner in Mysore (Retired), Bangalore.

20th January 1943.—

12. *Rajasevaprasakta* T. G. Rama Iyer, Esq., B.A. Director of Agriculture in Mysore (Retired), Bangalore.

21st January 1943.—

13. M. J. Narasimhan, Esq., B.A., Director of Agriculture in Mysore, Bangalore.
14. B. G. Appadurai Mudaliar, Esq., B.A., B.Sc., Commissioner of Labour and Director of Industrial Planning.
15. *Rajasevaprasakta* A. N. Raghavachar, Esq., M.A., Financial Secretary to the Government of Mysore.

APPENDIX D.

STATEMENT No. I.

Number of Beggars in whose families there are earners.

City	Number in whose families there are		Total
	no earners	earners	
Bangalore City ...	5,186	563	5,749
Mysore City ...	2,102	698	2,800

STATEMENT No. II.

Number of Beggars of all types in Cities of Bangalore and Mysore.

Cities		Age	Unmarried		Married		Widowers	Widows	Total	Able-bodied		Total	Infirm		Total
			Males	Females	Males	Females				Males	Females		Males	Females	
MYSOREANS	Bangalore	0—14 ...	110	48	1	...	...	...	159	103	45	148	8	3	11
		14—21 ...	145	19	5	11	...	2	182	120	21	141	30	11	41
		21—45 ...	407	47	310	150	76	192	1,182	519	327	846	274	62	336
		45 and above	339	50	667	102	381	487	2,026	841	355	1,196	546	284	830
		Total ...	1,001	164	983	263	457	681	3,549	1,583	748	2,331	858	360	1,218
	Mysore	0—14 ...	189	47	4	1	...	...	241	173	42	215	20	6	26
		14—21 ...	158	12	9	10	1	2	192	146	16	162	22	8	30
		21—45 ...	160	12	223	62	41	75	573	329	129	458	95	20	115
		45 and above	50	10	226	38	113	167	604	234	101	335	155	114	269
		Total ...	557	81	462	111	155	244	1,610	882	288	1,170	292	148	440
NON-MYSOREANS	Bangalore	0—14 ...	37	14	...	6	11	...	68	41	19	60	7	1	8
		14—21 ...	80	16	4	21	18	2	141	83	27	110	19	12	31
		21—45 ...	353	46	240	117	88	98	942	519	213	732	162	48	210
		45 and above	298	19	311	58	209	154	1,049	539	165	704	279	66	345
		Total ...	768	95	555	202	326	254	2,200	1,182	424	1,606	467	127	594
	Mysore	0—14 ...	78	21	...	...	...	...	99	72	19	91	6	2	8
		14—21 ...	61	8	59	20	1	...	149	106	24	130	15	4	19
		21—45 ...	172	4	211	129	41	52	609	373	165	538	51	20	71
		45 and above	68	3	111	24	56	71	333	140	64	204	95	34	129
		Total ...	379	36	381	173	98	123	1,190	691	272	963	167	60	227

			Able-bodied.	*Infirm.*
MYSOREANS ...	(1) Beggars up to the age of 14	...	363	37
	(2) Beggars up to the age of 21	...	303	71
	(3) Beggars up to the age of 45	...	1,304	451
	(4) Beggars over 45	...	1,531	1,099
		Total ...	3,501	1,658 = 5,159

STATEMENT No. III.

Beggars from adjoining Districts.

From	Mysore City			Bangalore City		
	Males	Females	Persons	Males	Females	Persons
Coimbatore ...	122	51	173	129	102	231
Salem ...	142	122	264	520	159	679
Nilgiris ..	24	6	30	...	1	1
Coorg ...	13	1	14	2	...	2
South Canara ...	5	1	6	17	1	18
North Canara ...	1	...	1	...	...	...
Dharwar ...	1	1	2	12	4	16
Bellary ...	2	...	2	43	17	60
Anantapur ...	1	...	1	130	59	189
Chittoor ...	14	3	17	89	45	134
Others ...	533	147	680	707	163	870
Total ...	858	332	1,190	1,649	551	2,200

STATEMENT No. IV.

Classification of Beggars according to infirmities.

Kind	Mysore City			Bangalore City		
	Males	Females	Persons	Males	Females	Persons
Blind ...	60	21	81	199	70	269
Lame ...	37	2	39	283	46	329
Mad ...	8	3	11	7	4	11
Deaf ...	6	3	9	17	2	19
Dumb ...	3	4	7	7	3	10
Paralytic ...	3	...	3	7	1	8
Crippled ...	...	...	...	17	13	30
Ill ...	42	13	55	...	...	...
Others ...	300	162	462	788	348	1,136
Total ...	459	208	667	1,325	487	1,812

STATEMENT No. V.

IV. Distribution of Beggars by Occupation (in addition to begging).

Occupation	Bangalore City			Mysore City		
	Males	Females	Persons	Males	Females	Persons
1. Cooly ...	221	50	271	68	24	92
2. Farmer ...	35	...	35	51	3	54
3. Domestic service ...	14	47	61	1	...	1
4. Smith ...	2	...	2	...	...	...
5. Doctor ...	6	...	6	...	...	...
6. Weaver	9	1	10	...	...	...
7. Comb-maker ...	2	...	2	...	...	...
8. Peon ...	26	...	26	42	3	45
9. Carpenter ...	4	...	4	...	...	...
10. Milkman ...	1	2	3	...	...	...
11. Musician ...	20	3	23	4	...	4
12. Student ...	47	...	47	17	...	17
13. Sweeper ...	3	4	7	240	25	265
14. Palmist ...	18	2	20	...	...	...
15. Astrologer ...	12	...	12	8	...	8
16. Pensioner ...	1	...	1	...	...	...
17. Stone Worker ...	1	...	1	1	...	1
18. Merchant ...	9	1	10	14	6	20
19. Worshipper ...	11	...	11	11	...	11
20. Mason ...	1	...	1	2	...	2
21. Shanbhog ...	1	...	1	...	...	...
22. Washerman ...	1	1	2	...	...	...
23. Snake charmer ...	7	...	7	...	...	...
24. Purohit ...	...	...	...	19	...	19
25. Barber ...	...	...	...	1	...	1
26. Breeder of Animals.	...	...	...	24	...	24
27. Flower-maker ...	...	...	...	1	...	1
28. Basket-maker ...	...	...	...	2	6	8
29. Teacher ...	...	...	...	5	...	5
30. Gardener ...	...	...	...	1	...	1
31. Tanning ...	...	...	...	1	...	1
32. No occupation ...	3,638	1,548	5,186	1,519	701	2,220
Total ...	4,090	1,659	5,749	2,032	768	2,800

STATEMENT No. VI.

Statement of beggars found in places other than Bangalore and Mysore Cities.

Name	Mysoreans										Non-Mysoreans									
	Able-bodied					Infirm					Able-bodied					Infirm				
	Adults		Children			Adults		Children			Adults		Children			Adults		Children		
	Male	Female	Male	Female	Total	Male	Female	Male	Female	Total	Male	Female	Male	Female	Total	Male	Female	Male	Female	Total
1. Bangalore District ...	614	371	187	143	1,315	362	110	112	53	637	15	11	11	12	49	13	10	9	9	41
2. Kolar „ ...	693	469	369	282	1,813	73	47	12	11	143	168	101	88	59	416	50	33	19	15	117
3. Shimoga „ ...	75	59	38	28	200	46	27	7	3	83	27	10	8	5	50	20	14	1	3	38
4. Mandya Town ...	1	1	...	...	2	1	2	...	...	3	...	...	...	...	...	...	...	...	...	...
5. Chitaldrug District	123	118	61	54	356	30	30	11	18	89	32	5	6	6	49	5	5	3	2	15
6. Tumkur „ ...	196	141	55	64	456	165	118	31	31	345	...	...	...	...	...	...	...	...	...	...
7. Hassan „ ...	124	119	89	70	402	27	11	9	6	53	2	1	...	...	3	7	6	8	4	25
8. Kadur „ ...	25	24	6	5	60	14	13	3	1	31	31	7	4	8	50	5	...	2	1	8
Total ...	1,851	1,302	805	646	4,604	718	358	185	123	1,384	275	135	117	90	617	100	68	42	34	244

Mysoreans—Able-bodied Adults and Children	...	4,604
„ Infirm „	...	1,384
Non-Mysoreans—Able-bodied Adults and Children	...	617
Infirm „	...	244
Total	..	6,849

APPENDIX E.

॥ श्रीशिवः शरणम् ॥

वेदेन वा वेदमूलकस्मृत्यादिप्रमाणान्तरेण वोधितोऽर्थः धर्मः। वेदश्च प्रत्यक्षादिलौकिकप्रमाणैरज्ञातार्थज्ञापकः। रागतः उदरभरणादौ याचनादयोऽनेके उपायाः लोकसिद्धाः। अतो न तत्र शास्त्रस्य प्रवृत्तिः वेदादिरूपस्य। परन्तु दया नाम महान् गुणः मनुष्यसामान्यस्य विहितः "दया भूतेषु" इति गौतममहर्षिभिः अत्यावश्यकमनुष्यसामान्यगुणेषु अष्टसु प्रथमतः परिगणनात्। दयास्वरूपं च "स्वदुःखेष्विव कारुण्यं परदुःखेषु सौहृदात्। दयेति मुनयः प्राहुः साक्षात् धर्मस्य साधनम्॥" इति कूर्मे उत्तरभागे १५ अध्याये ३१ श्लोकः॥

"यत्नादपि परक्लेशं हर्तुं या जायते हृदि। इच्छा भूमिसुरश्रेष्ठा सा दया परिकीर्तिता॥" इति पाद्मे क्रियायोगसारे। "आत्मवत् सर्वभूतेषु यो हिताय शुभाय च। वर्तते सततं हृष्टः क्रिया ह्येषा दया स्मृता॥" इति मात्स्ये। "परे वा वन्धुवर्गे वा मित्रे द्वेष्टरि वा सदा। आत्मवत् वर्तितव्यं हि दयैषा परिकीर्तिता॥" इत्येकादशीतत्वे। "याचितेनापि दातव्यं श्रद्धापूतं तु शक्तितः।" इति याज्ञवल्क्यस्मृतौ आचाराध्याये २०३। तत्रैव "श्रान्तसंवाहनं रोगिपरिचर्यासुरार्चनम्। . . . . . गोप्रदानवत्॥" इति॥ २०९॥

हेमाद्रौ दानखण्डारम्भे दानं विशेषतः अनेकप्रमाणैः प्रशंसितम्। तैत्तिरीयकारण्ये "लोके दातारं सर्वभूतान्युपजीवन्ति तस्माद्दानं परम वदन्ति" इत्यादिना दानं प्रतिपादितम्॥

अतः III धार्मिकभिक्षुकाः इति निर्देशस्यार्थो नावगम्यते। रागप्राप्तायाः भिक्षायाः वेदादिना बोधनाभावात्॥

(a) १. रागप्राप्तं निषिद्धं चेत् कदाचिदभ्यनुज्ञा स्यात् वेदादिना, यथा गवादिपरित्राणाय निषिद्धानृतवदनाभ्यनुज्ञा। न रागतः प्राप्तसामान्ये। अतः भिक्षाचरणे शास्त्रानुमतिः किमर्थं मृग्यते?

२. अनुमतिर्नापेक्ष्यत इत्युक्तेः भिक्ष्यमाणार्थाः के इति प्रश्नस्य नावसरः, परन्तु यो यो यद्यदपेक्षते तत्तत्सर्वं भिक्ष्यमाणं स्यादिति वक्तुं युज्यते॥

३. यदि आत्मगुणदया त्यज्येत, तदा याचकाः निरुध्येरन् दयात्यागःशास्त्रनिषिद्धः। नातः ते निरुध्येरन्॥

४. निरोधः नाङ्गीक्रियते चेत् तद्रीतिः कीदृशीति प्रश्नस्य नावकाशः येन पुनः प्रकारेण याचकानां आर्तिः परिहियेत सा रीतिः महात्मना कृपालुना एकेनैव यदि आश्रियते, तदा तेन महती दया आश्रितस्यात्॥

५. तामेनां रीतिं को वा न श्रद्धधीत ?

६. महत्येव दयाकारणम् ॥

(b) १. शास्त्रविहिता हि दया नाम, अतः शास्त्रमेव कारणम् ॥

२. यदि शास्त्रं प्रमाणीक्रियते, तदा भिक्षानिरोधः अशास्त्रीय एव इति निश्चीयते ॥

विशेषतः सूचना—पुराणेतिहासादयो न चरित्रबोधनार्थं केवलं प्रवृत्ताः, किन्तु धर्मादिबोधनार्थमेव। अत एव महाभारतप्रवृत्तिसमये—"धर्मे चार्थे च कामे च मोक्षे च भरतर्षभ। यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित्॥ इति। एषोऽर्थः प्रकाशितः पुराणादिषु च नैवविधभिक्षुकसत्वं दयालुभिः परिपालनं च विशेषतोऽवगम्यते इति सङ्ग्रहः ॥

इत्थम्

पि. आर्. शिवसुब्रह्मण्यशास्त्री,

Dharmasastra Professor.

Mr. P. R. SIVASUBRAHMANYA SASTRI.

(Gist of his letter written in Sanskrit.)

What has been ordained as righteousness by the *Vedas* and by other sacred works such as *Smrithis* which take their stand on the authority of the *Vedas* is known as *Dharma*. *Vedas* do further reveal those subtleties which are beyond the domain of the mere reasoning faculty. Many are the ways and means of living permitted by the *Shastras* and they include Beggary which makes its appeal to the feeling of Kindliness ingrained in the human heart. Gouthama who is one of the law-givers considers Kindliness as one of the eight basic virtues that ought to shine in every human heart worth the name. Kindliness has been defined in *Kurma Purana* as friendly sympathy in the misery and woes of others and Kindliness constitutes the royal road to righteousness.

Padma Purana has it that Kindliness is that quality of the human heart which tends to produce a desire actively to help those who are in distress or difficulty, while *Matsya Purana* defines Kindliness as the active virtue of a person who reacts to the stimulus of suffering wherever he may find it and who tries to remove it and make the victim happy. *Ekadasitatva* has it that it is the duty of every human being to show sympathy to relations, friends, foes and others alike. Yajnavalkya lays it down as an important rule of human conduct that every one of us should extend all possible help to a supplicant who begs for help. Many of the sacred works extol help to the sick and the needy as one of the cardinal virtues to be desired of a human being.

Beggary is not against the laws ordained by the *Shastras* while it is desirable that every help should be given to beggars. Prohibition of Beggary would almost be tantamount to the extinction of Kindliness which is evidently against the very rules of human conduct laid down by the *Shastras*, *Puranas* and *Itihasas*. Prohibition of Beggary is therefore against the exhortations of the *Shastras* and *Puranas* which do ordain that it is the duty of every kindly soul to extend all possible help to the beggar who seek his protection.

AGENT, UTTARADI MUTT.

(Gist of his letter.)

My reply is as follows :—

III. (*a*) Sanyasis and Brahmacharis (*i.e.*, mendicants and students) have to live by alms as ordained by the *shastras* and this has also the sanction of immemorial custom. Clean food ought to be provided for them and financial help has to be given to the sanyasis for the expenses of their *mutts* and of various beneficial activities such as Divine services, spread of education, etc. This is not only laid down by the *shastras* but it is also calculated to secure a virtuous life resulting in attaining righteousness.

It is desirable, therefore, that there should not be any prohibition of beggary.

(*b*) Beggary has both the sanction of the *shastras* and the support of immemorial custom. Prohibition of beggary is undesirable.

These views have the authority of the *Bhagavata* (Sk. 7, Chap. 12-16), the *Mahabharata* (*Shantiparva—Moksha Dharma*) and the *Vishnurahasya*.

ಮೈಸೂರು ಸಂಸ್ಕೃತ ಮಹಾಪಾಠಶಾಲಾ ಪ್ರಿನ್ಸಿಪಾಲರವರಿಗೆ, ಬೆಂಗಳೂರು ಉತ್ತರಾದೀ ಮಠದ ಏಜಂಟರವರಿಂದ.—

ತಮ್ಮ 23-1-43ನೇ ತಾರೀಖಿನ 1068-72/Enc. two ತಲಪಿತು. ಕ್ಲುಪ್ತನೆರಿ ಪ್ರಕಾರ ಉತ್ತರ ಇದರ ಕೆಳಗೆ ನಮೂದಿಸಿದೆ :—

III. (*a*) ಸಂನ್ಯಾಸಿಗಳಿಗೂ ಮತ್ತೂ ಬ್ರಹ್ಮಚಾರಿಗಳಿಗೂ ಭಿಕ್ಷಾಟನವೇ ಶಾಸ್ತ್ರ ಸಮ್ಮತ. ಮತ್ತು ಇದು ಅನೂಚಾನವಾದ ಸಂಪ್ರದಾಯ ಪ್ರಾಪ್ತವೂ ಆಗಿರುತ್ತದೆ. ಇವರಿಗೆ ಪರಿಶುದ್ಧವಾದ ಅನ್ನದಾನ, ಮತ್ತು ಆಯಾ ಮಠಗಳ ದೇವರ ಪೂಜಾ, ಪಾಠ ಪ್ರವಚನ; ವಗ್ಯೈರೆ ಧರ್ಮಕಾರ್ಯಗಳಿಗೆ ಉಪಯುಕ್ತವಾದ ದ್ರವ್ಯರೂಪೇಣ ದಾನವೂ, ಸಹ ನಾವುಗಳು ಮಾಡತಕ್ಕದ್ದು. ಇದು ಶಾಸ್ತ್ರ ಸಮ್ಮತ, ಸಂಪ್ರದಾಯಸಿದ್ಧವೂ ಆಗಿರುತ್ತದೆ, ಮತ್ತು ಈ ಕಾರ್ಯವು ನಮಗೆ ಪರಮ ಶ್ರೇಯಸ್ಕರ.

ಈ ತರಹದಲ್ಲಿರತಕ್ಕದ್ದನ್ನು ಆಸ್ತಿಕಶಿರೋಮಣಿಗಳು ನಿಲ್ಲಿಸತಕ್ಕದ್ದಲ್ಲ. ಆದುದರಿಂದ ಮೇಲ್ಕಂಡ ಭಿಕ್ಷಾಟನವೆಂಬುದು ಅಪೇಕ್ಷಿತವಾದುದು.

(*b*) ಈ ರೀತಿಯಾದ ಭಿಕ್ಷಾಟನವು ಶಾಸ್ತ್ರಸಿದ್ಧವೂ, ಸಂಪ್ರದಾಯಪ್ರಾಪ್ತವೂ ಆದುದರಿಂದಲೇ ನಮ್ಮ ಮನಸ್ಸಿನ ಒಪ್ಪಿಗೆಯುಳ್ಳದ್ದು ಆಗಿರುತ್ತದೆ. ಇದನ್ನ ಬಿಡೋಣದ ರಿಂದ ಪಾರಮಾರ್ಥಿಕವಾಗಿಯೂ, ಪಾಪವೂ ಸಹ ಬರುವುದು.

ಪ್ರಮಾಣಗಳು.

ಭಾಗವತ ಸಪ್ತಮಸ್ಕಂಧ 12 ಮೊದಲು 16ನೇ ಅಧ್ಯಾಯಗಳಲ್ಲಿ ಧರ್ಮರಾಜರನ್ನು ಕುರಿತು ನಾರದರ ಸನಾತನ ಧರ್ಮೋಪದೇಶದಿಂದ, ಅಂದರೆ, "ನಮಸ್ಕೃತ್ಯ ಹೃಷೀಕೇಶಂ ವಕ್ಷ್ಯೇಽಹಂ ಧರ್ಮಾನ್ ಸನಾತನಾನ್" ಇಲ್ಲಿಂದ ಓದಿದರೆ ವ್ಯಕ್ತವಾಗುವುದು.

ಮತ್ತು ಶ್ರೀ ಮಹಾಭಾರತ, ಶಾಂತಿಪರ್ವ, ಮೋಕ್ಷಧರ್ಮ ನಿರೂಪಣದಲ್ಲಿ ಭೀಷ್ಮಾಚಾರ್ಯರಿಂದ ಉಪದೇಶಿಸಲ್ಪಟ್ಟ ವರ್ಣಾಶ್ರಮಧರ್ಮ ಮತ್ತು ವೃತ್ತಿ (ಜೀವಿಕಾ) ಇವುಗಳಿಂದಲೂ ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ.

ಮತ್ತು ವಿಷ್ಣುರಹಸ್ಯದಲ್ಲಿಯೂ ಸಹ ಆರವತ್ತುನಾಲ್ಕು ಜಾತಿಗಳ ವಿಭಾಗದಿಂದಲೂ ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ.

Mahavidwan YAJNAVITTLACHARYA,
Agent, Sri Uttaradi Mutt.

BANGALORE CITY,
Dated 27th Jan. 1943.

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If we go through the lore of the Vedic religion we find that begging is enjoined by religion in some cases while it is sanctioned or allowed by the same in some other cases. The precepts laid down in this behalf do not allow any scope to custom.

Living by begging is enjoined in the cases of a Brahmachari and a Yati. If people in these two stages of life (Ashramas) want to lead an ideal life, they must live by begging even in spite of the fact that they may have other sources of livelihood. The Shrutis have put so many restrictions and have laid down so many rules as to begging in the case of these Brahmacharis and Yatis, that only those who take their lives seriously and who follow the commandments of their religion strictly can have the right to be called real Brahmacharis and real Yatis. The various Smritis laying down rules for begging for a Brahmachari are quoted in the Bhikshacharya chapter in the षोडशकर्मप्रकरण of स्मृतिमुक्तावलि collated by Krishnacharya. The same book quotes the different Smritis laying down rules of conduct for a Yati including living by begging under the chapter 'Yati-dharmas.'

Then come other varieties of begging, some of which are called Bhiksha and some are called Yachana. These are allowed and sanctioned by religion.

1. A person who is leading the third stage of his life, *i.e.*, "Vanaprasthashrama," is required to live by bhikshacharya during his travels to visit religious places. But, as this Vanaprasthashrama is disallowed in Kaliyuga, we need not concern ourselves with this variety of begging.

2. Then a person who is leading the life of a householder, *i.e.*, a Grihasthashrami, is allowed to beg and collect wealth for the purpose of performing a sacrifice. But, there are strict rules laying down that the wealth collected for the purpose of a sacrifice must all be spent on that sacrifice. It cannot be utilised for other purposes. This kind of begging is also called Yachana or Bhiksha and is allowed only for the Brahmins.

3. The आह्निकप्रकरण of स्मृतिमुक्तावलि by Krishnacharya quotes the various Smritis which allow different sources of livelihood, *i.e.*, धनार्जन for a Brahmin. He is allowed अध्यापन, याजन and प्रतिग्रह (Tuition, getting sacrifices performed and receiving donation) as sources of earning money. In the first two cases we may take it that the Brahmin is taking his fees for the duties he performs, the

duties being **अध्यापन** and **याजन**. But, the third source of earning wealth, *i.e.*, **प्रतिग्रह** may smell of begging.

But here we should refer to the **दानप्रकरण** of **याज्ञवल्क्यस्मृति**. Our religion lays down that a householder should give donations of wealth including cow, land, corn, money, etc., to deserving persons on various occasions of religious observances in his life. These donations may be given without being asked for or when asked for. Anyway, the donations if given with a right spirit to a deserving person, bless him that takes and him that gives. The asking for a donation may be called Yachana. These donations (**दान**) can be taken by a Brahmin who is a householder (**गृहस्थाश्रमी**.) Herein also there are many restrictions and rules which see that only deserving persons receive donations, and become **प्रतिग्रहीs**.

Then we come to the chapter of calamities, *i.e.*, **आपद्धर्म**. Of course, when overpowered by calamities all classes are allowed to maintain themselves even by begging. Herein two things are to be noted. The writers of Smritis take the Brahmin as the highest class and lay down detailed rules in his case. These rules may be made applicable to other classes with necessary changes. Things to be noted are :—

1. A Brahmin who is unable to maintain himself and his family by following his usual occupations, **अध्यापन याजन** and **प्रतिग्रह** is allowed to follow honestly the occupations of a **क्षत्रिय**, **वैश्य**, or even some occupations of a **शूद्र**. The occupations to be thus followed are given in detail by **याज्ञवल्क्य** and **मनु** and others. He is allowed to have recourse to begging only as a last resort :—

> **कृषिः शिल्पं श्रुतिर्विद्या कुसीदं शकटं गिरिः ।**
> **सेवानूपं नृपो भैक्षमापत्तौ जीवनानि तु ॥**
>
> (याज्ञवल्क्य आपद्धर्मप्रकरण श्लोक ४२)

2. The second thing that is to be noted is that the writers of **स्मृति** lay it down as the duty of a king that he should see that the Brahmin follows a correct and legal occupation for his maintenance before having recourse to means of livelihood which may not befit him.

So, a king or a State that wants to stop begging is necessarily bound to see that able-bodied men needing employment do get employment :—

तस्य वृत्तं कुलं शीलं श्रुतमध्ययनं तपः ।
ज्ञात्वा राजा कुटुम्बं च धर्म्यां वृत्तिं प्रकल्पयेत् ॥

(याज्ञवल्क्य आपद्धर्मप्रकरण श्लोक ४३)

(1) As far as the begging which is enjoined by religion is concerned, we say that it should not be prohibited.

If a Brahmachari or a Yati wishes to lead a life strictly according to the ideals laid down by the Vedic religion, the civil or criminal laws of his country should not come in his way. The number of persons who can stand the test of an ideal Brahmachari or an ideal Yati may be very small; but even then, our civic laws should not obstruct their chosen ways of life.

(2) As far as the **प्रतिग्रह** under the **दानप्रकरण** goes, there should be no scope for a civic law to have its operation in that case, because there the donor is a willing party and it is believed that the donation blesseth the donor more than it does the donee.

(3) The same may be said about the begging which is followed for the sake of performing a sacrifice. In this case the donations are given only by those that believe in the merit which is achieved by the performance of sacrifices.

So, in the above two cases also, the making of any law prohibiting begging is unnecessary and will also be ineffective.

We take it that the Government which is to pass laws to stop begging, does not yet think that 'Religion' is wholly unnecessary for the conduct of human life. If we give religion its due place in our lives we should not lightly condemn some of the observances laid down by that religion, simply because the modern world may refuse to consider and understand their significance.

The begging which is followed as **आपद्धर्म** is more the concern of the Government than of religion. If the Government is careful and dutiful enough not to allow calamitous circumstances to prevail, there will be none who would have recourse to begging.

The Government has been so long following a policy of not wounding the religious feelings of its subjects as far

as possible and so we believe that in this case also, the enthusiasm for social reform will not hit the religious feelings of the people.

If an atheist wants to ridicule any religion on the surface of the earth, he can argue and represent every religious observance as a mere exhibition of sentiment. At the same time every one of us knows that our religious arguments,—at a certain stage, cease to appeal to our reason and begin to appeal to our faith. Faith with a capital 'F' rules the world and every world-event can be traced to faith and sentiment. So, we cannot treat the religious sentiments lightly in dealing with the religious observances. We have given above the forms of begging or the ways of receiving donations (प्रतिग्रह) enjoined or sanctioned by the Vedic religion and we would see that laws prohibiting such begging or receipt of donations are not passed. We again hope that the Government in its enthusiasm to introduce social reform will not hit at the religious sentiments of the public.

SARVADHIKARIGAL
OF SRI RAGHAVENDRA SWAMY MUTT,
(*Camp*) MANTRALAYA.

APPENDIX F.

THE BILL FOR THE PROHIBITION OF BEGGARY.

Preamble. WHEREAS it is expedient to take suitable measures to prohibit persons from resorting to begging as a means of livelihood and to make provision for the relief of such persons; it is hereby enacted as follows :—

CHAPTER I.

PRELIMINARY.

Short Title. 1. (1) This Act may be called the Act for the Prohibition of Beggary.

Extent and Commencement. (2) The Government may from time to time by notification in the Official Gazette, apply the whole or any of the provisions of this Act to the whole or any portion of Mysore from such date as may be specified in the notification and may in like manner cancel or modify such notification:

Provided that no portion of the Act shall be so applied to any local area, unless the Government is satisfied that suitable facilities exist or could be made available by the Central Relief Committee for the relief of the beggars of that area.

CHAPTER II.

Definitions 2. In the Act, unless there is anything repugnant in the subject or context,—

Beggar. (1) (*a*) Beggar means any person who obtains his livelihood by soliciting alms, impliedly or explicitly, in any public place or a place to which the public resort and includes—

(*b*) any person who solicits alms wandering from door to door;

(*c*) any person who exposes or exhibits any sores, wounds or bodily ailments and deformities or makes false and fraudulent pretences with the object of exciting pity for securing alms;

(*d*) religious mendicant who asks for alms in any public place or a place to which the public resort so as to be a nuisance:

Provided that

A person shall not be deemed to be a beggar if he—

(i) is a religious mendicant licensed by the Central Relief Committee to solicit alms in the manner prescribed by rules under this Act; or,

(ii) in performance of any religious vow or obligation as sanctioned by custom or religion collects alms in a private or public place, without being a nuisance; or

(iii) is permitted in writing by the Central Relief Committee to collect alms from the public for any public institution, whether religious or secular or for the furtherance of any object for the good of the public.

Alms. (2) "Alms" means anything given gratuitously to relieve a beggar, such as money, food—cooked or uncooked—grain or clothing, or any other thing of value.

Prescribed. (3) "Prescribed" means prescribed by rules under this Act.

Child. (4) "Child" means a person under the age of twelve years.

Offence. (5) "Offence" means an act or omission punishable under this Act.

Magistrate. (6) "Magistrate" means a person exercising powers of a Magistrate not below the rank of a Second Class Magistrate under the Criminal Procedure Code.

Officer. (7) "Officer" means any person appointed as such under this Act.

Nuisance. (8) "Nuisance" means any act or omission by which annoyance, injury or danger is caused or is likely to be caused to any person or to the public.

Local area. (9) "Local Area" means an area declared as such by Government from time to time, for the purposes of this Act by a notification in the Official Gazette.

Institution. (10) "Institution" means and includes centre, colony, or settlement area or any of the institutions declared as such by Government or any other authority constituted for the purpose under the provisions of this Act.

Central Relief Committee. (11) "Central Relief Committee" means the Committee constituted by Government under this Act.

(12) "Local Committee" means the Committee appointed by the Central Relief Committee for any local area. Local Committee.

(13) "Honour Office" means a non-salaried office, but includes an office for which honorarium is paid.. Honour Office.

(14) "Whole number" shall mean when used with reference to the members of a Committee, the total number of members holding office at the time. Whole Number.

(15) "Official year" shall mean the year commencing on the 1st of July. Official year.

(16) "Indoor Relief" means and includes relief given in any Institution under the Act. Indoor Relief.

(17) "Out-door Relief" means and includes relief in cash or kind, or both. Out-door relief.

CHAPTER III.

3. No person shall beg in the areas notified under Section 1 of the Act. Begging prohibited.

4. The relief to be given under this Act shall be Indoor-relief but Government may, on the recommendation of the Central Relief Committee, permit the grant of Out-door relief. Relief.

CHAPTER IV.

Constitution and Administration.

5. (1) The Government may by notification in the Official Gazette, subject to the conditions hereinafter provided, constitute a Central Relief Committee. Central Committee.

(2) The Central Relief Committee shall consist of such number of members as prescribed from time to time. Composition of the Central Committee.

(3) The Government may appoint one of the members of the Central Relief Committee as its Chairman and appoint a Secretary who may or may not be a member of the Central Relief Committee. Chairman and Secretary.

(4) The Chairman and the members of the Central Relief Committee shall hold office for such period as the Government may by notification in the Official Gazette direct in this behalf. Term.

(5) (*a*) Casual or other vacancies in the Central Relief Committee shall be filled up by Government in accordance with the rules made in this behalf. Vacancies.

(*b*) During any vacancy in the Central Relief Committee, the continuing members may act as if no vacancy had occurred.

Administration to vest in the Central Relief Committee.

(6) Subject to the provisions of this Act and the rules made thereunder, the supervision, direction, control, etc., of all matters relating to the administration of relief over the whole area declared under Section 1 shall vest in the Central Relief Committee.

Local committees.

6. The Central Relief Committee for the purposes of carrying out the provisions of this Act, in any local area constitute as prescribed, a local committee.

Local administration.

7. (1) Subject to the control of the Central Relief Committee and the rules made in this behalf, the administration of relief to the beggars in any local area shall be vested in the local authority.

(2) For the purpose of carrying out the provisions of this Act in any portion of the local area, a local committee may constitute sub-committees as prescribed.

CHAPTER V.

INSTITUTIONS.

Receiving Centres.

8. The Central Relief Committee may provide Receiving Centres for the reception and temporary retention of beggars or it may declare by notification in the Official Gazette any institution to be a Receiving Centre for the purposes of this Act.

Relief Centres.

9. The Central Relief Committee may establish institutions, settlements or colonies in such places as may be deemed necessary for the relief of beggars sent thereto or may in the manner prescribed in Section 8 declare any existing institution as a Relief Centre.

Management of Centres.

10. (*a*) Subject to the provision of this Act, the Central Relief Committee shall make provision for the proper management of these institutions and for the care of the inmates therein.

Discipline in Centres.

(*b*) Every person retained in any of the institutions shall be subject to such rules of discipline as may be prescribed.

Explanation—"Discipline" includes the enforcement of manual labour, including hard labour.

Enforcement of discipline.

11. The Central Relief Committee may authorise the officer-in-charge of any institution to enforce discipline in such institution in the manner prescribed.

CHAPTER VI.

Procedure and Punishments.

Beggar who persists to beg, to be arrested and sent to the Receiving Centre.

12. (*a*) Any police officer or such other officer as may be authorised in this behalf who sees any person in any place contravening the provisions of Section 3 shall, in the first instance, persuade such person to desist from begging and if he does not do so, he shall arrest the offender and remove him immediately to the nearest Receiving Centre.

Enquiry at the Receiving Centre. Officer may release him with or without surety;

(*b*) (i) The Officer-in-charge of the Receiving Centre shall thereupon *without delay* hold such enquiry as he deems necessary and if satisfied that the above person, if released, shall not resort to begging, release him forthwith, with or without surety;

or send the beggar to the Magistrate who may, release the beggar on Bond.

(ii) or otherwise, the officer-in-charge of the Receiving Centre may produce such person before the nearest Magistrate having jurisdiction along with his report; the Magistrate shall thereupon hold a summary enquiry and if satisfied that such a person has committed the offence and the offender promises not to contravene the provisions of Section 3, shall release him after obtaining the prescribed bond.

If he is again brought before the Magistrate, he may be released with Surety.

(*c*) If the person so released is again produced before the Magistrate for a similar offence, and if the same is proved against him, he shall not be released without a surety.

Magistrate to send Beggar to the Receiving Centre.

13. (i) If the person against whom action has been taken under Section 12 is again produced before the Magistrate, or when such person is unable to comply with the directions contained in the said section, the Magistrate shall, on summary enquiry, make an order declaring such person to be a beggar and direct that he be detained in the nearest Receiving Centre.

Maintenance to be recovered from the beggar or his relative.

(ii) If in the course of the enquiry by the Magistrate under Sections 12 and 13 it is found that the beggar has any property in his own right or is entitled to a share in any property, or has relatives who are bound to maintain such beggar and who wilfully neglect to maintain him, the Magistrate may, while making the declaratory order, direct that the cost of maintaining the said beggar or such amount as specified by him be recovered as fine from the property of the beggar or the person or persons responsible for his maintenance.

How officer-in-charge of Receiving Centre to deal with the beggar so sent.

14. Any person so sent to the Receiving Centre shall thereafter be removed to such Beggar Relief Institution declared by the Officer-in-charge of the Receiving Centre, to be suitable to him.

Infirm and decrepit beggars and incurables to be arrested and sent to Receiving Centres.

15. (i) Any Police Officer or such other officer as may be authorised in this behalf who finds in any public place, or any place to which the public resort, any beggar who is infirm, disabled, decrepit, or suffering from any loathsome or incurable disease, shall arrest that beggar and remove him without delay to the Receiving Centre.

Officer-in-charge of the Receiving Centre to remove such beggars to the Magistrate to obtain declaration.

(ii) The Officer-in-charge of the Receiving Centre shall thereafter without delay hold enquiry and ascertain from that person, if he has any relatives and if there are any, the officer shall immediately send for them and if on enquiry it is found that the beggar cannot be taken care of, or if there are no relatives, the officer-in-charge of the Receiving Centre shall, with his report of enquiry, immediately produce him before the Magistrate, who after summary enquiry shall declare that person to be a beggar and order him to be taken at once to the Receiving Centre.

To be sent to the institution kept for them.

(iii) The Officer-in-charge of the Receiving Centre shall thereafter send such person to one of the institutions kept for that purpose.

Child beggars to be sent to the Receiving Centres under a Declaration by the Magistrate.

16. (1) If a person arrested under the provisions of this Act is, in the opinion of the officer arresting him, below the age of twelve years, he shall without delay be removed to the Receiving Centre, whereupon the officer-in-charge of the Receiving Centre shall, after preliminary enquiry, place him before the Magistrate and, if the Magistrate after summary enquiry finds that he –

(*a*) has no home or settled place or abode or means of subsistence or has no parent or guardian, or has a parent or guardian who does not exercise a proper wardship; or

(*b*) is a destitute and both his parents or his surviving parent, or in the case of an illegitimate child, his mother, are or is undergoing imprisonment; or

(*c*) is under the care of a parent or guardian who by reason of criminal or drunken habits is unfit to exercise such care;

shall declare the person to be a beggar and send him to the Receiving Centre :

Provided that if such a person has a parent or a proper guardian, the Magistrate shall call upon that parent or guardian to execute a bond and stand surety for that person not committing an act contrary to the provisions of Section 3 and thereafter release him, but if that parent or guardian himself is a beggar, and no other relative comes forward to take care of the person, he shall be sent to the Receiving Centre with a declaration as provided therein.

Maintenance of the child to be recovered from parent or guardian.

(2) If in the course of the enquiry, the Magistrate is of opinion that the parent or guardian being competent to maintain the child, has wilfully neglected to do so, he may in his order committing such child to the Receiving Centre, direct that such amount as he may deem necessary for the maintenance of the child be recovered by way of fine from such person or guardian.

Manner in which Officer-in-charge of the Receiving Centre to deal with the child.

(3) The officer-in-charge of the Receiving Centre shall thereupon send the child to such Institution best suited for him.

Beggar to leave Relief Centre on discharge or permission.

17. No person who is admitted to any Institution shall leave the said place without a proper order of discharge or without the written permission of the officer-in-charge of the Institution.

Absconding beggars—how to be dealt with.

18. (1) On a report from the officer-in-charge of any Institution that a person has left such institution in contravention of the provisions of Section 17, any Police Officer or any officer authorised in this behalf shall arrest him without a warrant and produce him before the nearest Magistrate and the Magistrate shall, after satisfying that the said person did commit the act complained of, order him to be delivered to the Centre, or Colony, as the case may be, with a warning.

Imprisonment.

(2) Any person dealt with under the provision of Section 18, sub-section 1, absconds or takes to begging after he is discharged under Section 17 shall be placed before a Magistrate, who after summary enquiry may convict him and sentence him to simple or rigorous imprisonment for a period not exceeding three months.

Transfer of Beggars.

19. The Central Relief Committee or any local authority authorized in this behalf may as prescribed by Rules transfer a beggar from one Beggar Relief Institution to another.

Abettors—punished with imprisonment or fine or both.

20. Whoever employs any person to ask for alms, or abets such employment, or whoever having the custody, charge or care of a child, connives at, abets or encourages such employment shall be punished on conviction before a Magistrate with simple or rigorous imprisonment for a term which may extend to three months or with fine or both.

Refusal of a Beggar to go to a Beggar Relief Institution or to a Magistrate punishable with imprisonment, or fine or both.

21. Any person refusing or failing to accompany a Police Officer or any officer authorised in this behalf to appear before a Magistrate or to be taken to an Institution when required, under this Act, shall be punished on conviction by a Magistrate, with simple imprisonment for a term which may extend to one month or with fine or both.

CHAPTER VII.

MEETINGS.

Ordinary General Meeting.

22. (1) The Central Relief Committee shall hold an ordinary general meeting at least once a quarter for the disposal of their general business.

Special General Meeting.

(2) The Chairman of the Central Relief Committee may when he thinks fit, and shall upon the written request of not less than one-third of the whole number of members call for a special general meeting within fifteen days after the presentation of such request.

Notice.

(3) Seven clear days' notice of an ordinary general meeting and three clear days' notice of a special general meeting, specifying the time and place at which such meeting is to be held and the business to be transacted thereat, shall be given to the members.

Quorum.

(4) If less than one-third of the whole number of members be present at the meeting, the presiding authority shall, after waiting for not less than fifteen minutes, and not more than thirty minutes, adjourn the meeting to such hour on the following or some other future day as he may reasonably fix and the business placed before the original meeting shall be brought and disposed of at such meeting, provided that not less than one-fifth of the whole number of members be present. Any subject not disposed of at such an adjourned meeting shall be deemed to have lapsed and may be brought before the next ordinary general meeting or if necessary or expedient at a special general meeting.

23. The ordinary, special and annual meetings of the local authority in any local area shall be held in accordance with the Rules prescribed in this behalf by the Central Relief Committee. Local committee meetings.

CHAPTER VIII.

Rules and Bye-laws.

24. The Central Relief Committee shall make rules not inconsistent with this Act or with the Rules made by the Government under Section 50 and may from time to time alter, modify or rescind the said Rules— Rules.

(*a*) for regulating the conduct of its business and also that of the local authority including the holding of the ordinary, special and annual meetings of the local authority in the local areas; Conduct of business of Central Relief Committee.

(*b*) for the manner in which the local authorities shall keep their accounts and for the submission of returns, and statements and reports, and the preparation and submission of annual receipts and expenditure of the local relief fund and the annual administration report of each local authority; Submission of accounts.

(*c*) for determining the executive functions to be performed by the officers-in-charge of the Beggar Relief Institutions; Duties of officers of Institutions.

(*d*) for determining the staff of officers and servants to be employed by the Central Relief Committee and the respective designations, duties and honorarium of such officers and salaries of such servants; Staff.

(*e*) for determining the mode and conditions of appointment, punishment or dismissal of any officer or servant; Appointment and punishment, etc., of officers.

(*f*) for regulating the grant of leave to officers or servants; Leave to officers.

(*g*) for prescribing the Registers to be kept at the Beggar Relief Institutions and the form of each Register to be prescribed; and Registers.

(*h*) generally, for the supervision, direction and control of all matters relating to the administration of relief to the beggars. General matters.

Provided that—

Government sanction for rules.

(i) no rule made or any alteration or rescission of rule made by the Central Relief Committee under this section shall have effect unless and until it has been approved by the Government, and

Dismissal of officers.

(ii) that the Central Relief Committee shall not, except with the assent of Government, dispense with the services of any officer transferred from the service of the Government to the service of the Central Relief Committee.

Bye-laws.

25. (1) The Central Relief Committee may, from time to time, with the previous sanction of the Government, make, alter, modify, or rescind bye-laws, not inconsistent with this Act--

Inspection.

(*a*) for the regulation, inspection and management of all Institutions,

Classification of beggars.

(*b*) for the classification of Beggars and the manner in which the officer-in-charge of the Receiving Centre to deal with them,

Care of the inmates.

(*c*) for the care of the inmates of the institution,

Juvenile beggars.

(*d*) for the treatment and training of juvenile beggars, including their physical, educational, vocational and religious training,

Discipline.

(*e*) for the discipline of the inmates of the institution and in matters of punishments to be awarded for breach thereof,

Permission to leave and discharge.

(*f*) for the manner in which permission to the beggars to leave the institution and the manner in which they are to be discharged from the institutions,

Settlement of disputes.

(*g*) for settlement of disputes, if any, between the inmates of any institution and the officer of that institution,

Search.

(*h*) for the manner in which search has to be made of persons admitted to the Beggar Relief Institution,

General.

(*i*) and generally, for the regulation of all matters relating to the administration of relief to beggars.

Publication.

(2) The Central Relief Committee shall before making any bye-law under this section publish in the Official Gazette and also in the local newspapers for the information of the persons likely to be affected thereby a draft of the proposed bye-law together with a notice specifying a date on or after which the draft will be taken into consideration and shall before making the bye-law

receive and consider any objection or suggestion with respect to the draft which may be made in writing by any person before the date so specified.

Sanction of Government.

(3) When any bye-law made by the Central Relief Committee is submitted to Government for sanction, a copy of the notice published as aforesaid and of every objection or suggestion so made, shall be submitted for the information of the Government along with the said bye-law.

Inspection of Rules and bye-laws.

(4) The rules and bye-laws for the time being in force shall be kept open for public inspection at the office of the Central Relief Committee at all reasonable times and printed copies thereof and of this Act in English and in Kannada shall be kept on sale at a reasonable price.

Repealing of Bye-laws and Rules by Government.

26. (1) The Government may, at any time, by notification in the Official Gazette repeal, wholly or in part, or modify any rule or bye-law made by the Central Relief Committee:

Provided that before taking any action under this section, the Government shall communicate to the Central Relief Committee the grounds on which it proposes to do so, and to show cause against the proposal, and consider the explanation and objections, if any, of the Central Relief Committee.

(2) The repeal or modification of any rule or bye-law shall take effect from the date of publication of the notification in the Official Gazette if no date is specified therein; and shall not affect anything done, omitted or suffered to be done before such date.

CHAPTER VIII.

MISCELLANEOUS.

Begging a cognizable offence.

27. All offences under the Act shall be cognizable within the meaning of that term as defined in the Criminal Procedure Code.

Search of Beggars.

28. Any person admitted to a Beggar Relief Institution shall be searched, and any article or money found on him shall be seized by the officer-in-charge of the institution, and shall be kept apart and dealt with as prescribed.

Repatriation

29. (1) If a person is found not to be a subject of His Highness the Maharaja, the Magistrate may, in

accordance with the Rules prescribed order the beggar to be expelled from the territories of Mysore and he shall be expelled accordingly.

(2) Any person returning to Mysore after being so expelled shall be liable on conviction by a Magistrate to imprisonment of either description for a term which may extend to three months, and after the expiration of that term, be liable to be expelled from Mysore territories.

Fines.

30. (1) Fines imposed under the Act may be recovered in the manner prescribed by the Code of Criminal Procedure.

(2) Fines recovered under this Act shall be credited to the Central Poor Relief Fund.

Power to acquire property, etc.

31. The Central Relief Committee or any local authority subject to the rules made in this behalf shall have power to acquire property, enter into contracts, institute and defend legal proceedings and do all other acts incidental thereto.

Appointment of officers.

32. The Central Relief Committee or the local authority with the previous sanction of the Central Relief Committee may appoint officers for the purpose of the Act in accordance with the rules prescribed in that behalf.

Protection of officers.

33. No suit, prosecution or other legal proceedings shall lie against any person empowered to perform any function under the Act for anything which is done or intended to be done in good faith under the Act.

Public servant.

34. Every person empowered to perform any function under the Act shall be deemed to be a public servant within the meaning of Section 21 of the Indian Penal Code.

Central Relief Fund Committee.

35. (1) The Central Relief Committee may, after obtaining the sanction of Government, appoint a Committee as prescribed by rules made in this behalf for raising subscriptions and receiving donations for the purpose of constituting the Central Relief Fund and all contributions so collected shall be deposited in the State Huzur Treasury or any other Government Treasury or any Bank recognised by Government.

Central Relief Fund.

36. In order to carry out the purposes of this Act, a fund called the Central Relief Fund shall be formed. This Fund shall consist of:—

(i) Subscriptions and donations.

(ii) Grants from Government General Revenues, Muzrai or other sources.

(iii) Grants from Local Boards, such as District Boards, Municipalities and Panchayets, and other private or public Institutions.
(iv) Fines recovered under this Act.
(v) Other sources, if any.

Local Committees.

37. The Central Relief Committee, subject to the sanction of Government and the rules prescribed, may appoint Committees in local areas for the raising of subscriptions and the receiving of donations, etc., from the public for the relief of beggars.

Taxation.

38. If the receipts from the above are not sufficient for the relief of beggars, the Government may levy a tax or cess on items other than land or buildings.

Board of Visitors.

39. The Government may as per rules made in this behalf appoint a Board of Visitors in local areas to inspect, from time to time, the Beggar Relief Institutions situated therein, and to make a report on the working of these institutions, to the Government and offer such suggestions as in their opinion they deem fit for the improvement of the said institutions.

Revision.

40. (1) Notwithstanding anything contained in the Criminal Procedure Code, any decision of the Magistrate under the provisions of this Act may be taken up in revision by either party to the District and Sessions Judge having jurisdiction over that area.

(2) The District and Sessions Judge is empowered to go into the legality and propriety of the proceedings of the order passed by the Magistrate and his decision shall be final.

Appeal.

41. (1) If any inmate of an institution is aggrieved by any order passed by any officer-in-charge of the Institution, he may appeal against that order to the Chairman of the Local Committee.

Appeal Board's decision final

(2) The decision of the Chairman of the Local Committee may be taken up in second appeal to the Appeal Board constituted as prescribed by the Central Relief Committee from amongst its members, and the order of that Board shall be final.

(3) Any other disputes, such as between the officers and of the Beggar Relief Institutions of any local area, or between one local area and the other, in matters falling under the provisions of this Act, shall be decided by the Appeal Board, and their decision thereon shall be final.

CHAPTER IX.

Accounts of the Central Relief Committee and Administration Reports.

Accounts.

42. (1) Accounts of the income and expenditure of the Central Relief Committee and the Local Committee be kept in such manner and such forms prescribed by rules in this behalf.

Restrictions.

(2) The expenditure from the Central Relief Fund shall be incurred subject to the restrictions, conditions and limitations imposed in the Rules prescribed in this behalf.

Audit of Accounts.

(3) The accounts of the Central Relief Fund and the Local Relief Fund shall from time to time and at least once every year be audited by the Auditor appointed by the Government, who shall have access to all accounts and other records of the Central Relief Committee or the Local Authority as are necessary for the purpose.

Audit Report.

43. (1) The Government Auditor shall, after the completion of the audit, deliver his report to the Central Relief Committee or the Local Committee, as the case may be, and he shall in addition report, in the case of the Local Committee to the Central Relief Committee and in the case of the Central Relief Committee, to Government, any material irregularities in expenditure or recoveries of moneys due to these bodies.

Defects to be remedied.

(2) The Central Relief Committee shall forthwith remedy any defect or irregularities that may be pointed out by the Auditor.

Charge for misconduct.

44. The Government may on the report of the Auditor pass an order charging any person responsible for incurring any loss due to misconduct or negligence, after obtaining his explanation and shall in every such case certify the amount due from such person, and the Central Relief Committee shall recover the said amount from such person as if it were an arrear of land revenue and credit it to the Central Relief Fund.

Budget Estimate.

45. (*a*) The Central Relief Committee shall have prepared and laid before it, at the periodical general meetings, the quarterly accounts of the receipts and expenditure of the Central Relief Fund since the 1st day of July last preceding, and at a general meeting, which shall be held between the 1st day of February and the 1st day of April, a complete account of the actual and expected receipts and expenditure for the official year ending on the

30th day of June next following, together with a budget estimate of the income and expenditure of the Central Relief Committee for the official year to commence on the 1st day of July next following.

(*b*) The Central Relief Committee shall thereupon decide the appropriations and the ways and means contained in the budget of the year to commence on the 1st day of July next following. The budget as passed by the Central Relief Committee shall be sent to Government before such date as may be fixed by Government.

Modification of Budget.

(*c*) The Government may modify any part of the budget, if deemed necessary, after consulting the Central Relief Committee.

Publication of Annual accounts.

46. The annual accounts of receipts and expenditure, and the budget when sanctioned shall be open to public inspection and shall be published in such manner as the Government may prescribe.

Administration Report.

47. (1) As soon as may be after the 1st of July every year, and not later than such date as may be fixed by the Government, the Central Relief Committee shall submit to the Government a report on the administration during the preceding official year in such manner and with such details as the Government may direct.

(2) Similarly, each Local Committee shall, as soon as may be after the 1st July of each year and not later than such date as may be fixed by the Central Relief Committee, submit to the Central Relief Committee a report on the administration during the preceding official year in such manner and in such form as may be fixed by the Central Relief Committee.

(3) The report shall be published in such manner as the Government may direct.

CHAPTER X.

CONTROL.

Powers of Government.

48. The Government or any officer authorised by the Government by a general or special order shall have power—

Inspection of Institutions.

(*a*) to enter and inspect any institution under the control or management of the Central Relief Committee or inspect any work in progress under it or under its direction;

Calling for any record.

(*b*) to call for any extract from the proceedings of the Central Relief Committee or of any Committee under its control and direction and any return, statement, account or report which he may think fit to require the Central Relief Committee to furnish ;

Rectification of orders.

(*c*) to inspect the office of the Central Relief Committee or any office under its control and direction, and call for the records of any such office, and the officer authorized shall submit the records for the orders of Government if he is satisfied that the order or proceeding of the Central Relief Committee or the Local Authority is contrary to law or orders for the time being in force.

Disputes.

49. (1) If any dispute arises between the Central Relief Committee and Local Committees or the Municipalities, or District Boards or such like bodies in any matters arising under the provisions of this or any other Act and the dispute is not amicably settled, the matter shall be reported to the Government who may take cognizance of the dispute and decide it and the decision of the Government shall be final.

Bar to civil proceedings.

(2) No suit shall be entertained by a Civil Court in respect of any dispute referred to in sub-section (1).

Rules and Orders.

50. (1) The Government may make rules or orders generally for the purpose of carrying into effect the provisions of this Act.

(2) In particular and without prejudice to the generality of the foregoing power, the Government may make rules or orders—

Licensing of religious mendicants.

(*a*) for the manner in which religious mendicants are to be licensed, and in like matters,

Composition of the Central Relief Committee.

(*b*) for the composition of the Central Relief Committee, its number and personnel, the number of officials and non-officials, the interests to be represented therein, the manner in which vacancies to be filled up, etc.,

Constitution of Local Committees.

(*c*) for the manner in which the Central Relief Committee to constitute Local Committees and sub-committees for purposes of this Act in local areas,

Composition of Committees and sub-committees.

(*d*) for the composition of such Local Committees and sub-committees, including the required number of members to constitute it, its term, the interests to be represented therein, the

manner in which vacancies to be filled up, and all such matters necessary to constitute such committees for the administration, etc., of relief for beggars in the local areas,

(*e*) for the regulation of all or of any of the matters specified in clauses (*b*) (*c*) (*e*) and (*h*) of Section 24, — Regulating matters under Section 24.

(*f*) for the manner in which Beggar Relief Institutions be established and property acquired by the Central Relief Committee for the purposes of this Act,

(*g*) for the manner in which any institution be transferred to, or managed by, the Central Relief Committee for the purposes of this Act, — Transfer of institutions.

(*h*) for repatriation, — Repatriation.

(*i*) for the authority to conduct proceedings by or against the Central Relief Committee, — Suits by or against Central Relief Committee

(*j*) for the composition of the Board of Visitors, including its personnel, its term, and its function, etc., — Board of Visitors.

(*k*) for submission of returns and statements and reports and the preparation and submission of annual receipts and expenditure and the annual administration report by the Central Relief Committee and the Local Committee, — Submission of records.

(*l*) for auditing of accounts, — Audit.

(*m*) for the manner in which the Appeal Board is to be constituted and its term, and its functions, — Appeal Board.

(*n*) for the manner in which a beggar is to be discharged from the Beggar Relief Institution, — Manner of discharge.

(*o*) for the manner in which summary enquiry is to be held by the Magistrate, — Summary enquiry.

(*p*) for the transfer of beggars from one institution to another, — Transfer of Beggars.

(*q*) for the settlement of forms or Bonds to be taken under the provisions of the Act. — Settlement of Forms.

(*r*) generally, for the regulation of all matters relating to the carrying out of the purposes of this Act. — Other matters.

(3) The power of Government to make Rules under this Act shall be subject to the condition of previous publication in the Official Gazette and in such other — Publication.

manner as in their opinion be sufficient for the information of the persons likely to be affected thereby, and after considering any objection or suggestion, if any, offered by the public in writing.

(4) All Rules made by the Government under this Act shall be published in the Official Gazette, both in English and Kannada, and shall thereupon have effect as if enacted under this Act.

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